

MISSIONS

Periodical wR

PUBLIC LIBRARY
JAN 1 7 19
DETROIT



Photo by Josef Muench

WHEN JANUARY COMES TO THE OWENS VALLEY IN CALIFORNIA

In This Issue

THE HUMAN BACKWASH OF WAR

By William B. Lippard

THE QUESTION BOX JANUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What is not unknown in Baptist missionary history?
2. Who worked in a defense area last summer?
3. Where were 124 cottage prayer meetings held?
4. What work must be of non-military character?
5. Where were 10,000 people dying every week?
6. Who is Samuel Heaslett?
7. What will be held in Chicago March 7 to 9?
8. Who is Librarian for Southeast Asia?
9. What chapel was built in the summer of 1893?

Note that the current contest began with September and runs through June, 1944

10. What is the Foreign Board's paramount aim?
11. Who persisted in preaching a gospel of love?
12. Who look upon life as something lost forever?
13. Who lay in a tent and could not sleep?
14. Why is food relief permitted in Greece?
15. What is scheduled for February 6, 1944?
16. Where is Lenox Park?
17. What country disestablished Catholicism in 1857?
18. Whose address is 235 East 18th Street, New York?

Rules for 1943-1944

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed not later than July 15, 1944, to receive credit.

WHO'S WHO

In This Issue

Anonymous. The author of the article on page 27 will be named in the next issue.

R. LaRue Cober is pastor of the Genesee Baptist Church, Rochester, N. Y.

Coe Hayne is Publicity Secretary of the American Baptist Home Mission Society.

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPARD, Editor

MARGARET E. ROSS

Assistant to the Editor

HORACE H. HUNT

Business Manager

Publication Office, 10 Ferry Street, Concord, N. H.

Editorial and Subscription Office, 152 Madison Ave., New York (16), N. Y.

Address all correspondence to the New York Editorial Office

For subscription rates see page 62

Vol. 35

JANUARY, 1944

No. 1

In This Issue

FEATURAL

THE HUMAN BACKWASH OF WAR.....	William B. Lippard	12
FROM YANKEE ARROGANCE TO HIGH ESTEEM.....	R. LaRue Cober	18
THE FOOD BLOCKADE AND EUROPE'S STARVING CHILDREN.....	J. G. Winans	24
WHO WROTE THIS?.....	Anonymous	27
THE GREAT SPIRIT AND THE TWO SEASONS.....	Coe Hayne	37

EDITORIAL

UNHAPPY NEW YEAR.....	9
THE WORLD TODAY.....	10
NOT LIBERTY BEFORE TRUTH BUT LIBERTY TO INTERPRET TRUTH.....	29
EVEN ISOLATIONIST BAPTISTS CAN COOPERATE.....	31
A SUMMONS TO SACRIFICE FROM ADOLF HITLER.....	30
REALISM AND VIVIDITY IN REPORTING WAR CASUALTIES.....	30
EDITORIAL COMMENT.....	31
THE GREAT DELUSION.....	31
THE NEW YEAR (Devotional).....	45

GENERAL

FORGOTTEN BREAD.....	Charles A. Wells	2
FACTS AND FOLKS.....		28
REMARKABLE REMARKS.....		11
RELIGIOUS LIBERTY AND AMERICAN BAPTISTS.....		44
THE FOREIGN BOARD AND THE FUNDAMENTALISTS.....		23
NEWS FROM THE WORLD OF MISSIONS.....		42
ONLY THE WIFE COULD UNDERSTAND.....	P. A. MacDiarmid	42
THE LIBRARY.....		35
STILL UNDER THE SPELL OF WORLD PARISH DAYS.....		46
IT HAPPENED IN COLORADO.....	Angus C. Hull, Jr.	48

DEPARTMENTAL

AROUND THE CONFERENCE TABLE.....	49
WOMEN OVER THE SEAS.....	50
TIDINGS FROM THE FIELDS.....	52
CROSS WORD PUZZLE.....	54
MISSIONARY EDUCATION.....	55
BAPTIST YOUTH FELLOWSHIP.....	57
MISSIONARY EDUCATION FOR CHILDREN.....	59

PICTORIAL

THE FOUR FREEDOMS AND THE VISION OF ISAIAH.....	8
NORTHERN BAPTIST WORLD CHARTER.....	32
OTHER ILLUSTRATIONS (Listed in Detail).....	Cover III

P. A. MacDiarmid was formerly a missionary in Belgian Congo. He recently retired after 37 years of service.

Angus C. Hull, Jr., is pastor of the First Baptist Church, Boulder, Colo. (Continued on next page)

Forgotten Bread

CARTOON NUMBER 106 BY CHARLES A. WELLS



LAST August a world conference in Hot Springs, Va., considered the world's food problem. Last November a similar conference of representatives of 44 nations in Atlantic City, N. J., considered ways and means for liberated countries to get back as quickly as possible into food production to meet their requirements. Hunger stalks vast areas of the world and multitudes are doomed to die of starvation before adequate help can reach them. The newly organized United Nations Relief and Rehabilitation Administration (UNRRA) is to help with appropriations likely to total \$3,000,000,000.

In both conferences one question was overlooked. Who inquired about man's increasing spiritual hunger? What delegate recalled what Jesus once said? "Man does not live by bread alone."

In its ultimate analysis, world spiritual poverty brought on the present world physical hunger. Men would not obey the laws of God. International greed thwarted the divine plan for abundance. The world of economics cannot be set right until man is spiritually restored. It is futile to ask for daily bread so long as the bread of life is neglected. The world's hunger after bread cannot permanently be relieved until its hunger of the soul is satisfied with the Bread of Life.—CHARLES A. WELLS.

Harriet W. Palmer (Mrs. Howard S.) is President of the Woman's Home Mission Society.

Anna Canada Swain (Mrs. Leslie E.) is President of the Woman's Foreign Mission Society.

John Gibson Winans is Associate Professor of Physics at the University of Wisconsin and former deacon in First Baptist Church, Madison, Wis.

Book of Remembrance

The new 1944 Book of Remembrance is out. Its striking cover design in color shows the sun breaking through dark storm clouds and pouring its light through clear blue skies.

This year, in response to numerous requests, the Book carries a list of our retired missionaries. There is also a page of up-to-date news about the whereabouts of all of our missionaries whose plans were changed because of the war.

As usual, the book is full of missionary information, inspirational material, and facts about our work. No Northern Baptist should be without it. Copies are 25¢ apiece, and may be ordered from any store of the American Baptist Publication Society, or from the Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y.



THE AIM AND PURPOSE

The Charles A. Wells Conferences on Christ and World Need



He draws as he speaks

We believe that the most effective evangelism today is the Sunday to Sunday evangelism of the pastor, but indifference and cynicism often sadly limits the pastor's effort. The Conferences on Christ and World Need are designed to break down this cynicism and indifference and to increase the power and prestige of the church's voice. In this task they have a distinguished record of achievement.

Mr. Wells' extensive travels, wide journalistic experience and unique talents provide an unusual appeal to the intelligent but unchurched groups.

The Charles A. Wells Conferences on CHRIST and WORLD NEED

152 Madison Avenue, New York 16, N. Y.

Mr. Harold M. Greene, Business Representative

All engagements planned well in advance

Long and Gratifying Is the Upward Trend

November easily maintained the upward subscription trend by producing 3,516 subscriptions as compared with 3,304 in November a year ago, thus recording a net gain of 212 for the month. The substantial gain over the past ten years is evidenced by comparing this year's November record, 3,516, with that of November, 1933, when only 2,208 subscriptions were received. The uptrend began in the spring of 1933 and the score now stands at 121 months of recorded gains and only six months of loss.

January is always an ideal month in which to begin a magazine subscription, which thus coincides with the calendar year. If your own subscription has expired, be sure to *send in your renewal promptly* or see your Club Manager at church on Sunday. And surely a friend, or a relative, or a shut-in would appreciate having MISSIONS come regularly throughout the new year.

A subscription coupon is published on page 6. Fill it out, mail with remittance, and MISSIONS will do the rest.

IT'S TIME FOR *Snowballs!*

Snowballing is really great fun. Here it is on the campus of Franklin College in winter. At least one snowball went wild of its mark as indicated by the splash of snow on the tree. Other snowballs seem to have found their targets.



In the background are the steps of the college library. At times in winter the library is a good place not to be; at other times it is a good place to be.

In spite of the snowball barrage the picture confirms Franklin's reputation as the college with a Friendly Campus. In winter and at all other seasons you would enjoy being at Franklin College.

For catalogue, bulletin and other information write to President William Gear Spencer, LL.D.

FRANKLIN COLLEGE

FRANKLIN
INDIANA

Einsteinian Mathematics and the Consumption of Paper

How MISSIONS proposes to comply with the latest government order for reduced consumption of paper

IN ORDER to comply with the latest government order calling for a reduction of another 10% in the consumption of magazine paper for the new year 1944, MISSIONS has had to resort almost to Einsteinian mathematical for-

mulae in making the necessary adjustments.

Beginning with this issue the page size reduced from 8 x 11 inches to $7\frac{3}{4} \times 10\frac{3}{4}$ inches. You probably would never have noticed the change if it had not

DO YOU KNOW THAT...



THE PEDDIE SCHOOL IN HIGHTSTOWN, N. J. WAS SOLD AT SHERIFF'S SALE ON MARCH 8, 1879 TO WILLIAM V. WILSON FOR \$1000. ON JUNE 20 OF THAT YEAR MR. WILSON SOLD THE SCHOOL TO THE PEDDIE SCHOOL BOARD OF CORPORATORS FOR \$1.

TODAY THIS FINE BAPTIST PREPARATORY SCHOOL FOR BOYS HAS ASSETS TOTALING OVER \$3,000,000

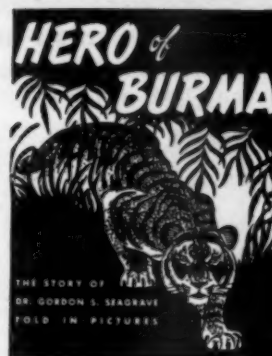
JOANNA P. MOORE, FIRST MISSIONARY TO THE NEGROES OF THE SOUTH, UNDER APPOINTMENT OF THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, WAS A CHARTER STUDENT OF THE BAPTIST MISSIONARY TRAINING SCHOOL IN CHICAGO IN 1880 WHEN ONLY A THREE-MONTH TRAINING COURSE WAS OFFERED.

... TODAY THIS CHRISTIAN TRAINING SCHOOL OFFERS A FULL COLLEGE COURSE AND CONTINUES TO MINISTER TO OTHER RACES. THIS YEAR THE KINDERGARTEN SUPERVISOR IS JAPANESE, ONE OF THE STUDENT TEACHERS IS CHINESE, AND THE CHILDREN ARE NEGROES.



Timely!
Thrilling!

Picture-strip
Story of
the famous
Waste-Basket
Surgeon



NOW READY

This unique picture-strip story of Dr. Gordon S. Seagrave, the renowned medical missionary to Burma who is now a Lieutenant Colonel in General Stillwell's army, records the adventures of the popular waste-basket surgeon and builder of hospitals in a dramatic, visual way that interests young and old. It was created by Kenneth L. Wilson, and it points out the deep spiritual lessons that grow out of the doctor's exciting ministry in the "land of mystery." Paper-bound, varnished covers. **ONLY 40c**

The American Baptist Publication Society
ORDER FROM NEAREST HOUSE

herewith been called to your attention. It means only two lines of type less per page. Slight as it is, the change will accomplish a saving of 5.31% in the year's consumption of paper.

The May issue will be reduced from the standard 64-page size to 56 pages and the June issue from 64 to 48 pages. The 24 pages thus saved will result in a further saving of 3.75% for the year, permitting restoration of the standard 64-page size in September.

For two issues of the year, which you probably will not notice, the weight of the paper used by MISSIONS will be 45 pounds per ream instead of 50 pounds per ream such as is used in this issue. This will result in an additional net saving of 2% on a year's consumption of paper.

Total saving for the year thus works out as follows: 5.31 + 3.75 + 2.00 = 11.06%, thereby exceeding the government's require-

ment by 1.06%. By this Einsteinian mathematical formula MISSIONS complies with the War Production Board ruling without in any way sacrificing magazine quality or jeopardizing its growing circulation.

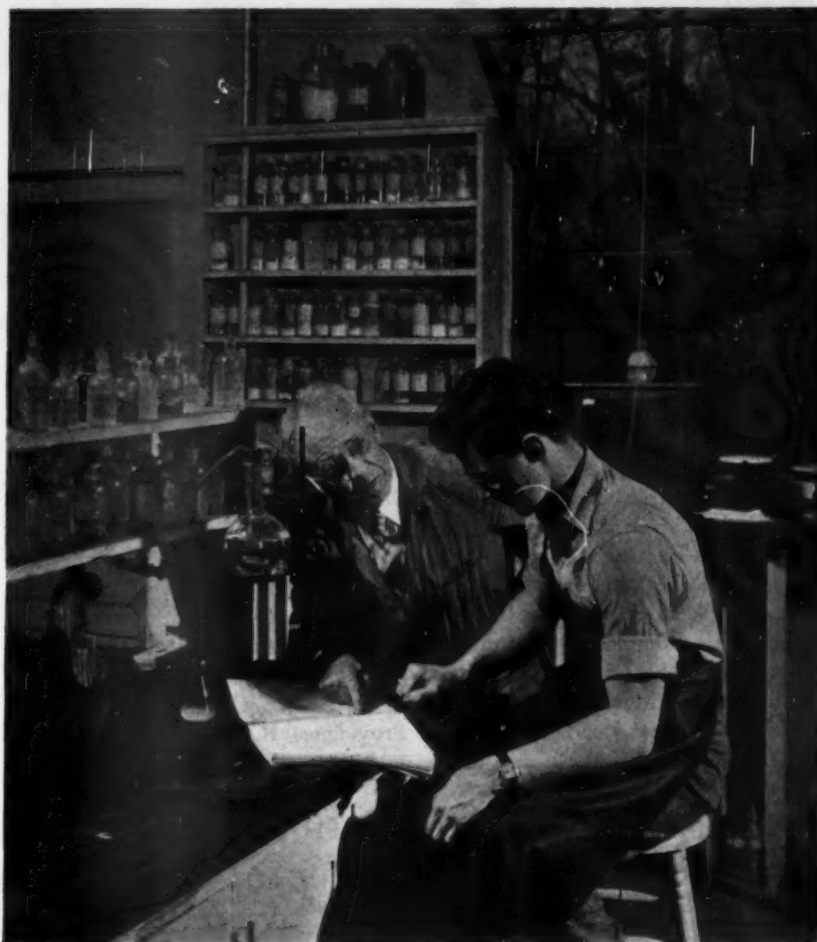
In only one way must care be exercised in the new year. Total printing runs must be kept at an absolute minimum and extra copies of any issue will be as scarce as snowflakes in July. THEREFORE, all subscribers should be sure that MISSIONS comes to their correct addresses. Duplicate copies can be supplied only in emergency cases.

LETTERS

From the Editor's Mail Bag

In reading the article on Canada in the November issue one is forced to believe that the editor of a prominent Baptist missionary publication is a rank isolationist, still deprecating a war which God knows neither Americans nor Canadians nor British ever wanted. We hate it and they hate it and for the same reason. It is a senseless loss of life and property. . . . But giving nations with criminal intent a free reign is not the answer. . . . Your reasoning that British and American bombing of German cities is as reprehensible as German bombing of London or Amsterdam would lead you to weep as loudly over the killing of the friendly corner policeman as over the body of a dirty criminal shot in a gun duel. . . . In Canada the national anthem is always sung at the end of public meetings and concerts. During the war it has been added to church services. I see no harm in that. If Americans had a national anthem that could be sung and learned by everybody we would probably be doing the same thing. . . . You have gone out of your way to mention "Churchill's British Empire" and the "unrelenting British blockade." Why not leave that to *The Chicago Tribune* or *The New York Daily News*? But your supreme prize

Have you considered **DENISON?**



Dr. W. C. Ebaugh trains his chemistry majors for important posts in commercial chemistry

FOR CATALOGUE, VIEWBOOK, OR INFORMATION, ADDRESS:

KENNETH I. BROWN, President

DENISON UNIVERSITY, GRANVILLE, OHIO

statement is that the views of the typical French Canadian peasant influence the opinion of his parish priest. If that doesn't rate a guffaw of the first order, I'd like to know anything that would. Are you not aware that the French Canadian peasant has no opinions but those formulated for him by his parish priest? Because of the priest he is a peasant instead of a respectable modern farmer, and his life is the same as it was a hundred years ago. . . . Your discussion of the way the liquor problem is handled in Canada

was well brought out, however, and it might well be a model for the United States. . . . It is noticeable, unfortunately, that much of your article is devoted not to how well the control works in Canada but *how clever Americans are* that they can so easily circumvent the laws of a neighbor country. I detect almost a note of triumph in your statement that "Americans must have their liquor!" (NOTE.—*That was intended not as triumph but as sarcastic yet stern rebuke to Americans who insist on having their liquor.*—Ed.) I have

made my opinion of your article very plain. I have no idea this letter will be printed in any form, but you may do so and over my signature.—
Alcide Lanoue, Massena, N. Y.

The article on Canada in the November issue is one of the most timely that I have read in any religious or secular magazine for many months. More power to your strong right arm for this type of journalistic service. In this northwestern country we are fully conscious of industrial tension, but quite unaware of what is going on in the field of religion.—*Rev. M. E. Bollen, Seattle, Wash.*

MISSIONS frequently comes out with articles that bear comparison with the best in our secular magazines. The article on Canada in the November issue is an example. But while you described certain conditions in Canada as "ominous," you might have added that similar conditions in the United States are even worse.—*David Cole, Great Bend, Kans.*

Although I had already read *The Wrecking of the Eighteenth Amendment*, I was glad to see your review of it in MISSIONS. I heartily support and endorse every word your magazine prints concerning it. Especially would I like to emphasize the statements, "The liquor traffic will not be pleased over the circulation of this book which should be required reading for those who study liquor politics and legislation, and it should be in the hands of every one interested in the temperance cause." Should not this last statement include every Christian? And most of all should it not include the leaders in our churches and church schools? Those who make up our study courses ought to list this book as one of the much needed books to be read and for which points will be granted. Almost no book dealing with the liquor problem seems to have consideration on that list. So it should not shock us that so few members of our churches are intelligent on the subject. Your magazine is worth reading from cover to cover.—*Mrs. Ruth E. Richardson, Providence, R. I.*

MISSIONS' frankness and courage in the discussion of international issues is particularly appreciated in this household. And articles such as the interesting and challenging one on Canada in the November issue are alone worth the price of the magazine to readers wanting information on important present-day questions. I sincerely hope the divisive quarrel now disturbing Northern Baptists will have no effect on the content of MISSIONS. If we had had a general Baptist journal during the past two or three decades of the quality and spirit of MISSIONS, I believe our present controversy might have been avoided. You have done your part in promoting Christian advance by stressing the idea that the real test of Christianity is quality of living. Deep gratitude is due you for a publication of which I am proud.—*Rev. David Gustafson, Chicago, Ill.*

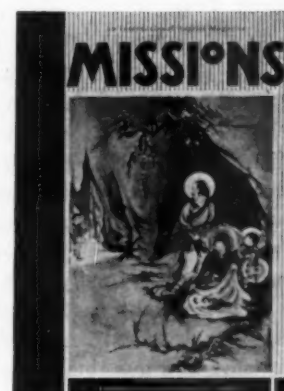
I was amazed that you published the letter of Mrs. Carrie B. Rogers in the November issue. In fairness to our Baptist constituency she should



HAS YOUR SUBSCRIPTION

Expired?

Because of paper shortage and government restrictions the number of extra copies of each month's issue of MISSIONS must be kept at the absolute minimum. THEREFORE if your subscription expires with this issue it is highly important that you renew PROMPTLY by sending in the coupon below, or by seeing your Club Manager at church on Sunday.



MISSIONS, 152 Madison Avenue, New York, 16, N. Y.

Herewith remittance of ONE DOLLAR (Club Subscription Rate) for which please send MISSIONS to me for the year 1944 beginning with January issue.

Name..... Street.....
Town (Include postal zone number)..... State.....
Church.....

Why not also subscribe for a friend or relative? To do so, fill out the second coupon and mail with similar remittance of ONE DOLLAR.

Name..... Street.....
Town (Include postal zone number)..... State.....
Shall we inform subscription recipient of your name?.....

be specific in her charges and furnish names and positions of the "many missionaries sent abroad who denied our Baptist evangelical policies" and "the members of our Board whose beliefs were weak and tottering as to fundamental principles of Baptist faith." I have spent more than 40 years in the Baptist ministry and I am jealous for the good name of our denomination and those who serve it in any capacity. The many veiled accusations in her letter are most deplorable. I shall not believe any of them to be true until she furnishes positive proof of such guilt.—*Rev. Samuel B. Williams, Pitman, N. J.*

We are just an average rural church here in Indiana and we are sorry to see dissension come up in the denomination. But MISSIONS is such a splendid magazine that I am sure its fairness will be a strong factor in subduing the dissension.—*Mrs. Hattie E. Glenn, Waveland, Ind.*

MISSIONS is extremely helpful. I not only enjoy its editorials and other worth while articles, but I also enjoy reading the commendations and protests in regard to its editorials. It has occurred to me, however, that some of us sometimes forget that we are Christ's messengers of peace and good will when we in a fit of anger go to our typewriters and send in our protests with biting sarcasm. If we agree, let us thank the editor, and if we disagree, let us also tell him so in the spirit of good will.—*Rev. John Giesbrecht, Washburn, N. D.*

Please permit me to correct the statement on page 505 of the November issue that Dr. J. Fraser Campbell is the oldest foreign missionary on earth. Mrs. Harriet M. Stevens of Hampton, Va., was 102 years old on November 24th and she spent 45 years (1864-1910) in Burma.—*Miss Anne F. Williams, Long Beach, Cal.*

NOTE.—Dr. Campbell at 97 is younger in years than Mrs. Stevens at 102, but with 65 years in India against her 45 years in Burma he is older in service.—Ed.



"We Cry Unto Thee For Help"

SEVENTEEN sick and wounded, and a crew of six, in an army transport plane crash-landed on a coral reef, the water waist-high in the shattered cabin. For four days, in thirst, hunger and pain, they waited for a rescue that might never come. On the fifth long day of waiting, a nineteen-year-old boy, sick with malaria and with wounds in his side and back, remembered it was Sunday. Church services were being held back home. There in the lone Pacific, they too held service. "Oh most powerful and glorious Lord God," they prayed, "we cry unto Thee for help." Before another Sunday, help did come.

You may not be able to shoulder a gun. You may not have to share with our boys the terrible hardships of bat-

tle. But there is one thing you can do.

You can see to it that, through the American Bible Society, the Word of God is made available to our Armed Forces wherever they are, so that sometime, somewhere in the jungle or desert, those boys of ours — facing the supreme test of their courage — may find comfort, strength, and perhaps deliverance.

And for the future — remember, when you buy an American Bible Society Annuity Agreement, your money will not only help further the work of distributing the Bible and New Testaments to the young men of all races and of all lands in years to come, at the same time you receive as high as 7% returns. Do not fail! Investigate this Plan at once! Send for the booklet "A Gift That Lives."

URGENT! MAIL THIS COUPON TODAY!

AN
INCOME
ASSURED

American Bible Society • Bible House, N. Y. 22, N. Y.

☐ Please send me, without obligation, your booklet B-70 entitled "A Gift That Lives."

☐ I enclose \$..... to provide Testaments for our boys.

Name.....

Address.....

City.....

Denomination.....

State.....

Detroit Public Library



THE FOUR FREEDOMS

Originally announced as war aims by President Roosevelt on January 6, 1941, Freedom of Religion was listed first. It is now mentioned second and is also often stated as Freedom of Worship, which is decidedly different. Are the Four Freedoms still war aims or have they become merely war slogans?

Four Freedoms Pictures by Office of War Information, Washington



THE VISION OF ISAIAH

And they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—

Isaiah 2:4



Reproduced from a painting by Howard Simon by courtesy of the American Hebrew Magazine

MISSIONS

VOL. 35. NO. 1



JANUARY, 1944

Unhappy New Year



OR multitudes of people the stereotyped "Happy New Year" greeting will seem like hideous mockery.

What can it mean for American parents whose sons died last month in the Gilbert Islands, where human life paid the highest price in the history of the American Marine Corps? "Nothing in any previous war nor in this war compares with it," said Colonel M. A. Edson. "Nowhere can one escape the lingering smell of death," reported *The New York Times*. "The dead lie all over the island. Riddled corpses form a ghastly fringe along the shell-pocked beaches where men died for every square foot of sand." Can a Christian find consolation in Secretary Knox's assurance that more Japanese than American mothers are grieved over this horrible slaughter also of their own sons? "We killed every Jap in sight," said an American lieutenant.

What can "Happy New Year" mean to the German people whose great cities now are rubble and ashes? Is that terrifying picture likely to bring New Year gladness to the American and the British people as they rationalize their responsibility for this devastation? Is it morally satisfying to say we did what Germany did first? "We reject the enemy's moral standards," writes Walter Lippmann. "Therefore we cannot justify our actions by his standards."

An unhappy new year dawns for Europe's starved and stunted children who plead in vain for a relaxing of the British blockade sufficient to bring in a little food. "The world has grown callous to all cries for pity," writes Anne O'Hare McCormick, "even the cries of little

children." Can there be new year joy for the bishops, seminary professors, and preachers whose ghastly error in moral judgment three years ago led them to oppose Herbert Hoover's relief plan? How fantastic now their warning that to feed a starving child would assure a nazi victory!

Futile it may be to single out nations or people or classes for old year condemnation and new year commiseration, for all now are floundering in a global sea of misery so vast and of anguish so deep that happiness has lost its meaning. How can humanity, therefore, expect anything but an unhappy new year?

Once again the Christian church has the only answer. Basically our world has changed little since Isaiah's time; otherwise his vision of swords and ploughshares would not haunt humanity with its glorious prospect. Isaiah's world was filled with war and hate. The only difference is that our world has created infinitely more deadly means to implement them. So the "four freedoms" still reflect the ageless longings of the human spirit. "Our civilization cannot survive materially," said President Woodrow Wilson, 25 years ago, "unless it be redeemed spiritually. It can be saved only by being permeated with the Spirit of Christ." In such a world the church must go about its divine task of proclaiming the redemptive love of God and the redeeming grace of Christ which includes Germans and Britons, Chinese and Japanese, and Americans for we too have sinned and are sorely in need of divine grace.

For us and for others there is no other way to a Happy New Year.



The World Today



Current Events of Missionary Interest

Children Of The Empire



Famine in India as pictured by Cartoonist Vicky in *The Manchester Guardian*

Japanese Propaganda Thrives on Famine in India

OWING to rigorous British censorship in India, not much information has reached the American public concerning the devastating famine now sweeping across Bengal. A delayed report in *The New York Herald Tribune* described Calcutta as "a city of living dead. Hungry people, even too emaciated to beg, litter the streets. Chanting groups of beggars and destitute families carry their own starved dead to places of cremation." Deaths in the city have been ranging from 2,000 to 3,000 weekly. For all Bengal fully 10,000 people were reported to be dying every week. Famine always brings pestilence in its wake. Cholera, dysentery, and malaria are already increasing the heavy toll of life. Thousands of American soldiers now in India are doubtless witnessing scenes of misery and horror that to them have heretofore been unimaginable. "India's famine is doubly tragic because it might have been avoided," says *Worldover Press*. To explain it as due to the loss of Burma rice after the Japanese conquest does not seem valid. Normal rice imports from Burma seldom exceeded 6% of the rice produced in India. More likely reasons are hoarding, lack of foresight, government inefficiency, failure to sense ominous, political, international implications, and the increase in population, estimated at 14%, due to war conditions. Bengal is the area with the greatest concentration of British and American

military forces for the final effort to drive the Japanese out of Burma. "The famine is Britain's gift to Japan," says President Sidar Singh of the India League of America. Daily Japanese propagandists broadcast appeals to the people of India "to revolt against the British government." Mr. Singh deplores the fact that India's popular leader, Jawaharlal Nehru who could be of immense help in this crisis, is "rotting in a British jail while the Japanese are slowly succeeding in injecting this poisonous propaganda in India." Mr. Singh in a long telegram to President Roosevelt requested his influence in securing the release of Mahatma Gandhi, also still in prison, who has promised to abandon his civil disobedience campaign in exchange for an opportunity to help his starving people. Unless promptly checked, the India famine will surely delay the winning of the war against Japan.

Famine in India is not unknown in Baptist missionary history. One of the most devastating famines occurred during the career of Dr. John E. Clough whose relief ministry combined to an unusual degree the evangelistic and social emphases in missions. The resulting spiritual revival reached its climax on that historic day in 1878 when 2,222 converts were baptized. The social aspects of Dr. Clough's work were featured in a notable book published 30 years ago, *Social Christianity in the Orient*, by EMMA RAUSCHENBUSCH CLOUGH. In the present Bengal famine area 25 missionaries, including several temporarily evacuated from Burma, are doing what they can in relief efforts. The Foreign Boards and the World Relief Committee allocated \$20,000 out of the World Emergency Fund to relief in India.

The End of Race Discrimination in America's Immigration Policy

PRESIDENT ROOSEVELT on his return from his historic conferences with Dictator Stalin, Prime Minister Churchill and Generalissimo Chiang Kai-shek, promptly signed the bill, passed by an overwhelming majority in the House and without dissenting vote in the Senate, repealing the Chinese Exclusion Act that has been enforced for more than 60 years. Doubtless he took satisfaction in telling the Chinese Generalissimo that this racial injustice against China had been removed and that

from now on China was on a basis of equality with other nations in America's immigration policy. Chinese now in the United States become eligible for naturalized citizenship and 105 will be admitted each year. In the removal of this discrimination the Christian missionary enterprise helped mightily in producing a change in public sentiment. One of the final efforts was a petition from the Federal Council of Churches with 900 signatures, declaring that "such racial discrimination does violence to the Christian view of one humanity under God and is contrary to the democratic principles upon which the United States was founded." Throughout the past year MISSIONS has urged its repeal. (See MISSIONS, May, 1943, page 287, and November, page 514.) The Chinese, while rejoicing over the removal of this injustice, may be forgiven if they indulge in whimsical smiles over the Senate explanation that the original legislation had been prompted by economic considerations. Centuries of Chinese experience with "face-saving" adjustments will help them to recognize an American version. That China appreciates what has been done was evident in Dr. Sun Fo's radio broadcast from Chungking, who said it "reaffirmed China's faith in American fair play and American friendship."

The Danger of Winning a Global War and Inheriting World Chaos

THE new year finds nearly 30,000,000 people of Europe destitute and homeless as a result of the war. With each week of bombings and military movements, the total climbs steadily higher. According to an official document released in London and summarized in *The New York Times* the total includes prisoners of war, victims of bomb destruc-

tion of cities and towns, people drafted into labor corps and transferred to various industrial and munitions producing areas, and the vast horde of those whose homes lay in the path of invading and retreating armies. Millions of people have been removed from one section of their own countries to another, and to other countries of Europe. The summary by countries is as follows:

BALTIC STATES	337,200	
BELGIUM	854,550	
BULGARIA	140,000	
CZECHOSLOVAKIA	1,513,250	* Includes 1,119,000 known to be prisoners of war in Germany.
DENMARK	38,000	
FRANCE	3,441,500*	† Includes 6,000,000 estimated to have been made homeless by British and American bombing raids.
GERMANY	7,143,000†	‡ Includes estimated 500,000 made homeless by past six months of war in Italy.
GREECE	242,676	
HUNGARY	44,000	
ITALY	1,005,500‡	§ Does not include prisoners of war in Germany as this total has never been tabulated or revealed.
HOLLAND	831,600	
NORWAY	21,200	
POLAND	8,616,310	
RUMANIA	671,700	
RUSSIA	1,620,000§	
SPAIN	159,300	
YUGOSLAVIA	1,387,417	

GRAND TOTAL. 28,067,203

The problem of dealing with so vast a horde of homeless and in most cases destitute people, with the millions of infants who will have been born under appalling conditions in the meantime, will be the most gigantic repatriation task in history. President Roosevelt never uttered a remark more profoundly significant than when he told the delegates from 44 nations at the Atlantic City Conference of the United Nations Relief and Rehabilitation Administration that, "It would be supreme irony for us to win a victory and then inherit world chaos."

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

WE LIVE IN THE PRESENT; we dream of the future; we learn eternal truths from the past.—*Madame Chiang Kai-shek.*



THE CLOCK KEEPS WAR TIME; but when people the world over look into its face as the year turns, what they are looking for is peace.—*Anne O'Hare McCormick.*



THE REACTIONARY IS THE MAN who is so much impressed by the status quo that he considers every

change a revolution and he therefore opposes all change; the liberal is so impressed by change that he wants no permanence.—*Mgr. Fulton J. Sheen.*



WE CANNOT LIVE THE WAY WE HAVE BEEN LIVING without having the kind of world we now have.—*E. Stanley Jones.*



THERE ARE SOME MEN WHO LIFT THE AGE they inhabit until all men in that lifetime walk on higher ground.—Quoted by *President Ernest Hopkins.*

The Human Backwash of War

Continuing the story of the Editor's visit to United States Army internment camps for German and Italian prisoners of war



Acme Photos

ABOVE: Returning to the prison camp after a day in road construction on a Southern highway. LEFT: German prisoners of war working on a farm in the west



AMAZING ingenuity was shown by prisoners in beautifying their quarters and making them more comfortable. Many of the German prisoners had arrived in British purple prison uniforms, which had been issued to them in

By WILLIAM B. LIPPARD

The first part of this article appeared on pages 564-569 in the December issue

British camps in Africa. The substitution of American blue prison uniforms left a supply of purple cloth, which ordinarily would have been burned in the camp incinerators. They promptly made out of it window curtains and stage curtains for the theatre in one of the recreation halls. Out of scrap lumber that remained after



Acme Photos

A long column of prisoners of war returning to camp after working on a flood control project

the barracks had been constructed by U. S. Army engineers, the prisoners made shelves, cabinets and wardrobe closets, and they carved wooden plates and other articles. Hundreds of sets of chessmen had thus been carved out of scrap lumber or made of pressed paper and cardboard. U. S. Army regulations obviously would not permit it, but I longed for a chess game with one of these prisoners. Across numerous ditches that drained Alabama and Mississippi autumn rains, they built artistic rustic bridges. They laid out grass plots, built fountains, poured concrete into statues, and made a huge sun dial with an American flag at its base. Each of the 48 stars, of individually poured concrete had been pressed into a blue field. They arranged stones in neat piles, built a zoo for housing snakes and turtles which they had gathered on their farming and forestry assignment, and they laid out numerous baseball and football fields. Next spring the new foliage, the new grass and the flowers around the barracks will make it seem as if vast stretches of southern wilderness have blossomed like the rose.

SEEING AMERICA FROM A PRISON TRAIN

How this increasing horde of prisoners is transported to the United States and distributed among the 72 camps reflects amazing efficiency

in army transportation. In all cases the same standard routine procedure is followed. When a transport with prisoners arrives at a debarkation port, all prisoners are required to strip to the nude. Each man is then passed through a dry steam bath, a hot but painless method of delousing. While in the steam bath his clothing is similarly subjected to insecticide treatment. Before he leaves the ship any necessary missing items of clothing, shoes, etc., are supplied so that each man is completely and adequately clothed. Then follows the train ride. The longest trip is four days from an Atlantic port to one of the far western camps. Usually about 800 men are assigned to a special train of 15 cars consisting of three tourist sleepers, one at each end and one in the middle for the Army officers, enlisted men and guards; two baggage cars converted into kitchen and mess cars; and ten day coaches with 80 prisoners to each coach. Each prisoner has a seat to himself. Train windows cannot be opened more than three inches to prevent escape en route. Not more than one prisoner may be out of his seat or in the lavatory at any one time. The kitchen cars are equipped with huge ice refrigerators, gasoline stoves, and plenty of food. Breakfast consists of fruit, cereal, eggs, toast and coffee. For dinner the men have meat stew, potatoes, one vegetable, pudding, bread, coffee,

tea or milk. For supper the chef in the baggage car produces cold meat or sausage, potato salad, bread and tea. The food is precisely what is furnished American Army soldiers, according to international agreement which most nations signed in Geneva, Switzerland. Hence it is popularly known as the Geneva Convention. Proudly one of the commanding officers showed me a printed copy. And proudly he told how the camp under his command was conforming to every detail. The Geneva Convention occupied a position of reference on his desk comparable to that of a Bible on the desk of a preacher. Thus 150,000 prisoners of war are seeing America and are having a travel experience that must inevitably broaden their international horizon and, it is hoped, prepare them for a constructive rather than a destructive global outlook when once they return home and resume civilian life. Probably through a thousand towns represented in the subscription list of MISSIONS these well-guarded, special trains have passed carrying their quota of German or Italian prisoners to one of the 72 camps in the United States.

THE HUMAN BACKWASH OF WAR

Here was the human backwash of war. Seeing these German and Italian prisoners brought a great temptation to give free rein to the imagination. As I gazed into their faces, some sullen, hardened, and unmistakably brutal, others revealing, by their eyes and kind expressions, character qualities of gentility and humaneness, I wondered if in the course of my travels in Europe in the years before the war I had seen any of them before. Perhaps some of the Italians were in the regiment which I saw in 1935 march so proudly out of the Naples railroad station on their way to the *S. S. Saturnia* at the docks to embark on the conquest of Ethiopia. In front marched the son of Mussolini. (See MISSIONS, November, 1935, page 522.) Today the Naples railroad station is in ruins. The docks are a mass of twisted steel wreckage. The *S. S. Saturnia* is somewhere at the bottom of one of the seven seas. Ethiopia is again free. Thus has Mussolini's empire collapsed like a castle of beach sand when the tide comes in, and his once proud warriors are in American prison camps. And I

wondered if I had seen some of the German prisoners when they too marched with the pride of Hitler's wehrmacht. Perhaps some were on the same special train that took me from Berlin to Tannenberg on that historic night in August, 1934, when on the following day I witnessed the state funeral of the late President Hindenburg and heard Hitler make his historic remark that he was not only burying Hindenburg but also the presidency with him. Most of the German prisoners now in the United States have participated in many of the battles and campaigns of the war. Certainly many of them have actually killed American soldiers. It was not pleasant to ponder over that grim and ugly fact. Among them were others who had deliberately dropped bombs on defenseless cities of Poland and France and Holland and thereby caused the deaths of thousands of innocent civilians, just as American and British bombing raids have unintentionally taken similar toll of German civilians in spite of their purpose and high percentage of precision accuracy in aiming bombs only at targets of military importance. Some of these prisoners were members of the once renowned Rommel's Afrika Korps. Still others fought fiercely in the long, but futile, effort to hold Stalingrad. And who knows but that in some American prison camp is the man who killed the Russian captain who wrote that poignant farewell letter to his wife that was published in the November issue of MISSIONS. Such are the grim, quick changes in the fortunes of war.

SOUND AND WISE AMERICAN POLICY

The presence of 140,000 prisoners of war in this country, all of whom must eventually be returned to their own countries after the war, prompts many Americans to ask some perfectly natural questions. Why is the U. S. Army transporting these hordes of prisoners from Africa and Europe to America, giving them a free trans-Atlantic round trip, a long free railroad journey, and maintaining them in these elaborate, well laid-out, sanitary, and adequately equipped camps, all at the expense of the United States heavily burdened income taxpayer and war bond holder? Why not leave these prisoners over there as in 1918? Why bring them here?

How easy it is to jump to the conclusion that this is a needless and unjustifiable expense. Yet only a little reflection is required to realize how wise, economical, and far-sighted is this policy of bringing these prisoners here. There are four reasons in its support. In the first place, the ships which carry lend-lease supplies and United States troops over to Africa and Europe must return relatively empty. So there is no extra expense in filling them with prisoners. In the second place, it is far more economical to intern and feed 140,000 prisoners here than to ship over to Africa miles of barbed wire, thousands of tons of food and supplies, and an army of guards in order to intern and take care of prisoners over there. In the third place, and this is a powerful argument in support of the Army's policy, this enormous supply of men fills a real need in the current American man power labor shortage. They have performed all kinds of useful and necessary labor. In Indiana they saved the tomato crop. In Iowa they harvested corn. In Oklahoma and Mississippi they constructed huge dams in flood control projects. I shall never forget the impression as I sat in an army jeep beside a colonel and watched more than a thousand German prisoners march along a road in Mississippi, their deep bass and soaring tenor voices blending in matchless masculine harmony as lustily they sang German folk songs on the way back to the prison camp after a day's work on a Mississippi River flood control project. Other prisoners have picked cotton in Texas and dug potatoes in Missouri. Because of American labor shortage in the processing plants in Michigan, probably because thousands of men were lured from them to Henry Ford's gigantic bomber plant at Willow Run, the Michigan grape crop was in danger of widespread spoilage. So hundreds of prisoners were quietly transported by special train and bus to various jam and jelly plants. Many a jar of jam on an American pantry shelf this winter will likely have come from the plants where these prisoners were employed. In October more than 200,000 tons of fruits and vegetables were about to rot in New York State. The farmers and canning factories in several western New York counties sent frantic appeals to Governor Thomas E. Dewey.

He appealed to the Army for help. More than a thousand prisoners, captured in Tunisia and Sicily, were shipped to the various plants accompanied by soldiers with machine guns. All kinds of quick makeshift arrangements had to be made to house them. At one place a tomato plant greenhouse was speedily equipped with bunks, a mess hall and shower baths. The proprietors found these prisoners to be "the best workers yet obtained through any government employment service." They seemed happy to have a chance to work at some useful task and to live again almost like civilians. Those who volunteer are paid the prevailing wage scale so as not to inject unfair competition with local labor, but only 80 cents per day is actually paid the prisoner. The balance is kept by Uncle Sam to cover the cost of maintaining the prisoner in the United States. Moreover, all work in which prisoners are employed must be of a non-military character and not related to the nation's war effort. The Geneva Convention, sound ethics, as well as practical realism determine this policy. It would be unfair to expect a prisoner to make munitions that were to be used to kill his own countrymen. And it would be dangerous to employ him in a munitions plant because of the risk of sabotage, as the Germans have discovered many times in Czechoslovakia.

The final and fourth reason for bringing these hordes of prisoners here is more intangible and perhaps not immediately recognizable. Yet it is valid and highly important. These 140,000 men are being given a picture of American life, are being furnished an opportunity of seeing how democracy works, and by radios and newspapers and contacts with visitors are forming an entirely new conception of the meaning of America and the American way of life. That will be of vast significance in the building of post-war Europe. All of these men have come from fascist countries. They have been taught that democracy was impotent and soft, that the principle of equality was outmoded, that the rights of the individual as against the rights of the state belonged to yesterday and were valueless and meaningless in the new order of tomorrow that Hitler and Mussolini were setting up in Europe. Now they are having a first-hand experience

with democracy. They see how a free people live, how they perhaps too often and too easily take their freedoms for granted, but how inevitably they rise up as one man to safeguard and defend them when they are in danger. When these 140,000 or more men return to Europe, even if only 10% carry back a new conception of democracy and the democratic way of life, that 10% will be an army of constructive am-

or of incurable illnesses contracted in camps, while an unknown number of captured Chinese have probably been mercilessly slaughtered by Japanese. While the treatment accorded these prisoners is determined by the Geneva Convention (*see reference on page 12*), that agreement was not signed by Russia and the signature of Japan's representatives affixed to it have not been ratified by the Japanese government. The



All march. Some die in battle. Others are wounded. Still others become prisoners

bassadors who will constitute a powerful leaven in building a new order in Europe.

ONLY PART OF A TOTAL PICTURE

The internment of from 140,000 to eventually 226,000 prisoners of war in American prison camps is only one relatively small part of a total picture that is always one of the dismal and dreadful features of war. According to an estimate by Herbert Hoover, more than 5,000,000 prisoners of war are today interned in hundreds, perhaps a thousand, prison camps throughout the world. The number actually captured during more than four years of war is probably 8,000,000 because 1,500,000 have died in these camps, perhaps 500,000 have been released or exchanged because of permanent incapacity from wounds

treatment of German prisoners in Russian camps and of Russian prisoners in German camps has caused grave concern and anxiety. Ominous is the implication in the quotation from *The Commonwealth*, Roman Catholic paper:

The fact that we hear so little of German prison camps for Russian prisoners or of Russian camps for German prisoners, coupled with the refusal of the Russian authorities to allow Allied military observers in combat zones, gives rise to the suspicion that on both sides no quarter has more often been the rule than the exception.

Conditions in Japanese camps where English and American prisoners are interned have likewise caused anxiety. In the early stages of the war they were horrible. Enough details have been furnished by survivors of prison camps in

Hongkong and occupied China to reveal conditions that can only be described as ghastly. More recently improvements have been reported by the International Red Cross, although the food problem is critical since Americans and Europeans cannot subsist on the rations furnished a Japanese soldier.

Back of all facts and phases of this dismal aspect of the war thus lies a gigantic human problem. The internment behind barbed wire of more than 5,000,000 young men, deprived of normal social relationships, compelled to live for years under conditions that create terrific psychological and moral problems, should be of intense concern to the entire world. "Many of these men in European camps," says a Y.M.C.A. report, "endure in silence the squalor, the miserable food, the sleeping in relays in rat-infested cells, the slow passing of dead days. Many are already sunk in apathy, close to complete moral and psychological collapse. *They look upon life as something lost forever.*" The longer the war lasts, the more difficult becomes the adjustment when these men return home, most of them to shattered towns and cities, to scattered families, and to a prospect of endless misery and poverty. For them the duration will outlast the war. American treatment of prisoners of war is, therefore, prompted by four basic considerations, (1) strict observance of the Geneva Convention, (2) characteristic American decency and fair play toward an honorably defeated enemy, (3) practical realism in giving no alibi to Germany or Japan for retaliatory harsh treatment,

and (4) concern for the post-war reconstruction of Europe.

TOWARD BUILDING A BETTER WORLD

For humaneness, decency, and full compliance with the Geneva Convention, *America's treatment of prisoners of war thus stands at the top.* Neither Japan nor Germany can find the slightest excuse for harsh treatment to the 24,123 Americans who, according to latest U. S. Army figures, are now prisoners of war. The 150,000 Germans and Italians now here are doubtless envied by the Germans in Russian camps and even by the soldiers still in the German army who must carry on the war until the inevitable, final, bitter defeat. Typical of that feeling of prisoners' joy over their fate is a story out of Sicily. As a regiment of American soldiers was moving up a road they passed a group of German prisoners about to board a transport to the United States. One of them shouted to the passing Americans, "I feel sorry for you! You have come to Italy, but I am going to America!"

That man is now in one of America's 72 prison camps for prisoners of war. And when he eventually returns to Germany, the memory of his experience here should prompt in him full cooperation in rebuilding Germany along such lines that his sons and his grandsons will not be lured by some later "Führer" into another adventure of world aggression.

Even a prison camp can become a reconstructive agency in the building of a better world and in the creation of a new international order.

A Nazi prison camp for prisoners of war. Reproduced by courtesy of World Outlook



Today probably 5,000,000 men are prisoners in camps like this in Nazi Europe and in Russia



The Christ of the Andes, high in the Andes Mountains on the border between Chile and Argentina

From Yankee Arrogance to High Esteem

A study of economic and religious conditions in Latin America toward which our former attitude of Yankee arrogance is being replaced by appreciative concern and cooperation and where the spiritual conditions call for vigorous evangelical Christianity

By R. LARUE COBER

DURING the past three years the attitude of the people in the United States toward Latin America has greatly changed. How common it was to look down our noses at these 20 other American nations, consider their dependence upon us with typical Yankee arrogance, and exploit them with an imperialism that made us hated and feared from the Rio Grande to Tierra del Fuego. But today the United States

is held in high esteem throughout most of Latin America, which is proof enough regarding our recent conversion.

Our awakened interest and improved relationships have stemmed mostly from the government's "Good Neighbor" policy. Cynics claim that we are seeking the friendship of these nations for two reasons: (1) we are vulnerable to military attack from the south, and (2) the defense of the Panama Canal would be impossible with unfriendly neighbors.

However, there is a more basic reason for the "Good Neighbor" policy. Our government and our industrialists have discovered that the United States is just as dependent upon these 20 Latin American nations as they are upon us, that our own national self-sufficiency is a myth, and that our future hopes cannot be achieved except as they become the hopes for all the 274,000,000 people living in North and South America.

How dependent we are upon Latin America is obvious. Consider the vast sums of money recently poured into Latin American coffers and the huge supplies of lend-lease materials shipped to most of these nations. Consider the rationing which we have all experienced—the shortage of food, clothes, medicinal products, and numerous manufactured items—and we find this related directly to the sinking of ships en route from Latin American ports.

These considerations should have a great influence upon the missionary outlook of Northern Baptists. As the environment of national life changes the Christian church must adjust her program to meet them. A missionary program must never be allowed to become static or be based solely upon traditional routine and romantic prejudices. Any church that refuses to improve her program when confronted with new conditions fails her generation. Accordingly,

Northern Baptists must re-study their own missionary policies and objectives. Let us therefore examine some of the trends and problems which the new inter-American culture presents.

In the first place, "home missions" must now acquire a much greater geographical significance. It has often been said that these Latin American nations are as foreign to us as is China or India, and that we should serve them through our Foreign Mission Society. Until recently that was a valid opinion. But today Mexico, Venezuela, Chile, Brazil and the other 16 Latin American nations are, with the United States, building an interdependent American internationalism, a new and total American culture that is becoming the true homeland for us all. This means that Northern Baptists must widen their conception of Home Missions and provide ample resources to meet this new day. In 1941-42 the Northern Baptist budget for Latin America was less than \$115,000—only 4% of our total missionary expenditures! Unless we increase this amount at least five times we may even lose the gains we have achieved.

In the second place, the "Good Neighbor" policy is not established on permanent foundations. It is mostly conceived in terms of economics and has little if any altruistic philosophy. A succeeding administration at Washington could easily undo the progress our nation has



The national art gallery of Venezuela in the capital city of Caracas

made in Latin America since 1932. After all there is no real foundation for good neighborliness apart from spiritual values. It is at this point that our national attitudes toward Latin America become of Christian concern. Baptists need to assume a larger share of missionary responsibility that this new inter-American culture may become firmly established upon true Christian principles.

In the third place, this developing inter-American culture is on the threshold of achieving the greatest material prosperity the world has ever known. When the finances and industrial leadership of the United States are coupled with the unlimited raw materials and resources of Latin America, Inter-America will be not only economically self-sufficient, but also the industrial center of the entire world. What will this new prosperity do to us or to the world? As Baptists we have no time to lose in extending our work in Latin America. To save the rest of the world only to lose our American soul makes neither good sense nor sound missionary strategy.

In the fourth place, there is no area on earth today with worse poverty, disease, illiteracy, and with more spiritual hunger than in these 20 Latin American nations. The many Latin Americans who visit our shores seem to be a contradiction to this, for they are well dressed, highly cultured, and can match our best in every way. But for every one of these there are vast multitudes who today are living in virtual slavery and in the direst kind of poverty and disease. These conditions should stimulate our most sympathetic missionary interest.

Here some reader is sure to retort that the spiritual hunger of Latin America is satisfied by the Roman Catholic Church, that most Latin Americans are Catholics, that the tradition of these Latin American nations is Catholic, that Catholicism has inspired a high degree of religious morality, and that Latin American governments are agreed that the United States should keep Protestant missionaries at home. *Every one of these claims for Catholicism is false.* It is time that Protestants wake up to the realization that they have been fed a great deal of misinformation about Latin American Catholi-

cism by Baptist appeasers and Catholic propagandists.

At one point our Baptist appeasers are right. Protestants should be friendly with Catholics, and should zealously defend their right to religious freedom, even though Catholics deny that right to Protestants wherever they are in the majority. But for Protestants to believe that any inter-faith or comity movement will develop Catholic-Protestant cooperation is sheer nonsense. The Catholic hierarchy is adamant and believes that the Roman Catholic Church is the one true church. Those Baptist appeasers who have not yet learned this dogmatic Catholic doctrine need to live in Latin America for a brief period to realize its full meaning.

Catholic propagandists have charged Protestants with proselytizing, with sabotaging the "Good Neighbor" program, with being meddlers in politics and *personae non grata* in Latin America. In a number of areas priests have openly stimulated the persecution of Protestants. Moreover, the Catholic Hierarchy is bringing pressure upon the State Department at Washington to restrain Protestant work in Latin America.* This means that Catholicism has become a decadent religion throughout Latin America and this desperate attempt of Catholics to close a continent to Protestant work is evidence of their four centuries of religious failure.

There are, approximately, 130,000,000 Latin Americans. How many of these are in the Roman Catholic Church? No one knows the exact answer, but from a thorough study the conclusion is that probably not over 30% at the maximum of all Latin Americans are Catholics. In other words, Catholics in Latin America do not exceed 40,000,000. Therefore at least 90,000,000 Latin Americans are not now identified with the Roman Catholic Church!

Consider Chile, for example. There are more Catholic priests in Chile in proportion to the population than in any other Latin American nation. Yet how many Chileans are Catholics? Father Alberto Hurtado, S.J., a Jesuit and one of Chile's distinguished prelates, writes:

Not more than 5% or 6% of the masculine population and only 14% of the feminine population of

* *Religious Liberty in Latin America*, pages 20-27.

Chile really profess Catholicism. In total, not more than 20% of the whole population professes the Catholic religion.*

If this priest's percentages are correct they mean that there are about 900,000 Catholics in Chile today. Add to this the 100,000 Protestant Chileans and the sum total of all Christians in Chile is 1,000,000. Therefore in Chile 3,500,000 are people unrelated to any Christian church!

Examine nation after nation in Latin America and you will discover that what is true of Chile is characteristic of all. In fact the statistics in the other 19 nations are even less promising than in Chile, for they have fewer priests in proportion to the population. According to a Roman Catholic publication in Guatemala there is one priest for every 2,654 people in Chile; one for 5,937 in Mexico; one for every 6,605 in Cuba; one for every 9,528 in Brazil; one for every 14,905 in Panama; one for every 25,396 in Guatemala. A church is no stronger than its leadership. The fewer the priests the fewer the members and the weaker the church. It is obvious that much less than 50% of all Latin Americans are Catholics.

In religious form these Latin American nations are basically Catholic and the reason for this is not hard to find. Catholic priests accompanied the conquistadores and in the conquest of Latin America the Church was made supreme in matters of religion. This religious monopoly continued for more than four centuries with Catholicism as the state church in every one of these nations. But in 1857 Colombia disestablished Catholicism. In 1859 Mexico did likewise. By 1900 eight nations had brought about a separation of church and state. Today Catholicism has been disestablished in 12 of Latin American nations and it is safe to predict that within ten years the remaining eight will do likewise.

Neither religious form nor the many cathedrals, however, are the marks of the spiritual strength of a church. James Bryce, author of *The Holy Roman Empire* and a student of Latin American life, wrote this:

Another fact strikes the traveler in Latin America with surprise. Both the intellectual and ethical standards of conduct of these countries seem to be entirely

divorced from religion . . . the Christianity of the Indians bears only a distant resemblance to that of Europe. . . . In all the Spanish countries the Catholic Church has trodden down the laity and taken freedom and responsibility from them more than befell anywhere else in Christendom, making devotion consist in absolute submission. Thus, when at last her sway vanished, her moral influence vanished with it.*

In a Foreign Policy Association pamphlet about Cuba we read, "There is no religious life at all,"† and Hubert Herring states in *Good Neighbors* —

The Church (Catholic) simply continues to be, and with kindled zeal, the handmaiden of Argentina's unhappy feudalism. I question whether the Church would deliberately play Hitler's or Mussolini's game in Argentina. But its deep obeisance to Franco's Spain scarcely makes for increase in democratic sentiment among the faithful poor or the loyal rich.‡

But it takes Luís Alberto Sánchez, outstanding Peruvian scholar, to show how the spirit for independence and liberty in Latin America has developed in spite of Roman Catholicism:

We must not forget that our religious belief includes factors at variance with orthodoxy. It is precisely from there that the tradition of our independence stems. . . . Our liberators were free-thinkers, liberals, heterodox. Neither Bolívar, nor San Martín, nor O'Higgins, were fervent Catholics. . . . Later, among the greatest intellectual leaders who gave character to our culture neither González, Prada, nor Montalvo, nor Lastarria, nor Bilbao shone particularly for their orthodoxy. They were freethinkers like Sarmiento. We have a freethinking tradition, inspired by Voltaire, and during the 19th century, by Renan. Whence, therefore, originated the claim of orthodox tradition in Latin America's.§

The truth of these statements is found in the millions of Latin Americans who today have no respect whatever for Catholicism. In tradition they are lovers of democracy and spiritually they are kinsmen to Protestants. One of the greatest

* *Religious Liberty in Latin America*, printed by Committee on Cooperation in Latin America, page 8.

† *South America: Observations and Impressions*, by JAMES BRYCE, Macmillan Co., page 582.

‡ *Good Neighbors*, by HUBERT HERRING, Yale University Press, page 59.

§ *The Presence of Tradition*, by LUÍS ALBERTO SÁNCHEZ, Pan-American Union, Washington, D. C., pages 2-3.

* Quoted in *The Christian Century*, April 7, 1943, page 435.

challenges of our day is that Protestants shall provide them with a spiritual anchorage.

In addition to these millions there are many more millions who have yet to be introduced to the love of God in the gospel of Jesus Christ. Baptists with their emphasis on evangelical Christianity are surely needed in Latin America.

Some Baptists have made comparisons between the needs of China and those of Latin America with the apparent implication that China should receive the primary interest and devotion of Northern Baptists. Surely the Chinese have no more to contribute to world good than any other people. The evangelization of China is no more important than the salvation of the American homeland. In God's sight Chinese souls are no more important than Latin American. Let us put an end to all such comparison and say that we must serve equally well in China, in Latin America and in vast other areas.

To see how we have neglected Latin America let us turn our attention momentarily to Burma. Before the Japanese conquest Northern Baptists had in Burma about 1,600 churches with more than 150,000 members, plus a great educational and hospital system. In Mexico today we have only 34 churches with 4,945 members, several schools, and one hospital! Burma is a great country of 15,000,000 people, but Mexico, our next door neighbor, has 19,000,000 people. As descendants of the Mayas, Toltecs, Aztecs, and the conquistadores, they are potentially one of the greatest peoples on earth. We glory in the



Avenue Rio Branco in Rio de Janeiro

great "Burma Surgeon" of our day; but what about the 12,000,000 Mexicans who, according to Government reports, have no medical or hospital service of any kind! We must help raise and rebuild stricken Burma when our opportunity comes; but is it right that we should continue to pass by Mexico on the other side?

The Latin American Missionary program of Northern Baptists today includes only Mexico, El Salvador, Nicaragua, Cuba, Haiti, and Puerto Rico. We should also be working in Guatemala, Honduras, Costa Rica, Panama, Colombia, and Venezuela. We now number 200 Latin American churches with 23,012 members, 15 schools, and two hospitals, all based on a budget of \$115,000 a year! We should provide \$500,000 a year!

Baptists are needed in Latin America! These people are our fellow Americans and part of our homeland! Let us hasten to their ministry.



The Foreign Board and the Fundamentalists

NOTE:—Every reader of MISSIONS should read with thoughtful concern the following statement regarding the intention of a group within the denomination to organize another foreign mission society.—ED.

THE present controversy concerning the American Baptist Foreign Mission Society is a renewal of earlier controversies over the interpretation of the basis of fellowship and service among Northern Baptists. It affects every cooperating agency of the Northern Baptist Convention and not the American Baptist Foreign Mission Society alone. In the interest of a clearer understanding of some of the main issues involved, the Foreign Mission Board

would add to its recent declaration (*see MISSIONS, November, 1943, page 517.*—ED.) the following facts:

1. The Baptist Fundamentalist Fellowship, a group within the denomination, brought to the Board at its meeting on September 21, 1943, a doctrinal statement prepared by the Fellowship as an interpretation of the Board's Evangelical Policy. Accompanying this statement was the declaration that the adoption of the statement by the Board was

necessary to secure for the work of the Society the future cooperation of those proposing it.

2. After an unhurried consideration the Board declined to adopt the proposed statement on two grounds: *First*, the adoption of a doctrinal statement formulated by one group of its constituency as a test of fellowship and service for all would violate the representative character of the Board as an agency of the whole denomination. *Second*, the adoption of a doctrinal statement for such use would be a departure from the historic Baptist position to which our denomination has consistently adhered. The Northern Baptist Convention has repeatedly refused to make normative any creedal statements beyond the affirmation at Indianapolis in 1922:

The Northern Baptist Convention affirms that the New Testament is the all-sufficient ground of our faith and practice and we need no other statement.

As an agency of a denomination which time and again has taken this position, the Foreign Mission Board holds steadfastly to the same position.

3. The Board has at various times made known its evangelical policy, a policy approved by the Northern Baptist Convention and one in the light of which the Board discharges its sacred trust. That policy is based on the conviction that the gospel is "the good news of the free forgiveness of sin and eternal life (beginning now and going on forever) through a vital union with the crucified and risen Christ, which brings men into union and fellowship with God." The paramount aim is to proclaim this gospel, to win men to Jesus Christ as Lord and Saviour, and to establish New Testament churches which will be agencies for the further proclamation of the gospel and for bringing its full impact upon the total life of individuals and groups.

4. The Board, therefore, will continue to look to the entire constituency for its missionaries, and will continue to appoint only those who, after careful examination, are found to be within the limits of its evangelical policy with respect to their Christian experience and theological beliefs and who meet the other high standards of the Board with respect to formal training, health, character, spirit, and aptitude for Christian service. The Board cannot agree to appoint as missionaries only those whom the Baptist Fundamentalist Fellowship approves, and the Board does not believe that this Fellowship comprises or speaks for the entire conservative constituency of the denomination.

5. The Board is willing to examine any missionary against whom formal charges are preferred. It

knows of none who are unworthy to represent the denomination. For the past 20 years its official minutes show no dissenting or divided votes on the appointment of any candidate. Whatever mental reservations some Board members may have had, the fact regarding unanimous action in the appointment of missionaries is as stated here.

6. The Board has always recognized the right of an individual, a church, or a group to be satisfied with the theological views of any missionary whose support is being assumed. The Board's "Designated Gift Plan," which the denomination approves, extends large liberty of choice and action in the support of missionaries, and the Board scrupulously carries out the wishes of designated gift donors. One secretary devotes a major part of his time to the effective working of this plan. Individuals or churches may jointly assume responsibility for workers or for stations. It seems to the Board that this liberty of designated gifts for approved personnel or projects makes unnecessary the creation of a new foreign mission society.

7. The Board and the mission fields give careful study to the station assignments of new missionaries so that the largest possible measure of understanding and cooperation will be achieved. The background, training, and theological views of missionaries who are to work together are taken into consideration. Every effort is made, moreover, to see that all geographical areas and divergent personal points of view are fairly and adequately represented in mission administration and in the leadership of theological training institutions.

8. The American Baptist Foreign Mission Society has had a useful place in world evangelization for 130 years. It has served through many changing periods. Its work has always been gloriously fruitful, and it is so today. Its present task is so complicated and fraught with so many problems that it must have, as never before, the wisdom and guidance of God. Similarly, it requires all the interest, devotion, and energy that can be mustered among Northern Baptists. Many of its missionaries are suffering unimaginable hardships, and some are standing in daily peril of their lives for the sake of the gospel. Even so, encouraging reports continue to come from every field. The Board, therefore, charged with the responsibility of administering the denomination's work on the various foreign mission fields, intends to proceed with its task, and it invites the prayerful and loyal cooperation of all Northern Baptists.

Adopted by THE BOARD OF MANAGERS
November 16, 1943

The Food Blockade and Europe's Starving Children

A Baptist layman discusses the controversial issue that for three years has plagued American public opinion regarding the feeding of starving mothers and children in the nazi-occupied areas of Europe

By JOHN GIBSON WINANS

MILLIONS of children in nazi-occupied Europe are starving. Those who are still alive have been so badly stunted and depleted by starvation that they may never regain normal health. The governments of the United Nations do not permit food to be sent to these starving children. What can be done about it?

In France, according to a report by Dr. Howard E. Kershner, who for four years directed relief in Europe for the American Friends Service Committee, "Most of the children come to school without breakfast. Children who should gain $1\frac{1}{2}$ to 2 inches a year in height are gaining only $\frac{1}{2}$ or $\frac{3}{4}$ inch. Others that may be gaining a little in height are losing weight. It is not pleasant to look at a child in that condition. In the schools it is not uncommon for a child to faint from hunger weakness. At recess and lunch time they quietly sit around in the sun. The normal noise of childhood is stilled. With haunting eyes that stare at you from bloodless faces, they accuse you of murder!"

► In an article entitled *One of These Little Ones* Vera Brittain, a British social leader, says:

I want only to convey to you, if I can, the size and horror of the tragedy. This enormous famine, spread over so wide an area of civilized mankind, is one of the most terrible things that has ever happened in the history of the world. Owing to the tremendous increase of population during the past 150 years its scale is infinitely greater than the comparable tragedies of the Thirty Years' War, the Napoleonic Wars, and even the Great War of 1914. Say these words over again to yourself, slowly and emphatically, and try to take in their meaning:

THIS IS ONE OF THE MOST TERRIBLE THINGS THAT HAS

EVER HAPPENED IN THE HISTORY OF THE WORLD. And it is happening in *our* day and generation. We cannot escape from the fact that it is happening by trying to put it out of our minds. Nor can we, the citizens of a vast Commonwealth and a still prosperous, well-fed country, absolve ourselves from the moral responsibility to do something about it. Not even the most resounding military victory will cause us to be forgiven by parents whose beloved children have long been dust.

This expresses the view of one British woman. She might have gone farther by the use of a little arithmetic in analyzing the question as to who is responsible for this continued starvation. If all of the food produced within the blockaded countries were collected and distributed equally, there would not be enough to go around, and starvation would still result. Even in time of peace the blockaded areas were not self-supporting in food production. In time of war the production of food is more difficult because of shortage of agricultural machinery and labor. The prohibition of food imports therefore produces inevitable starvation regardless of the powers in control. Even if neutrals had charge of distributing the available foodstuffs within the blockaded areas, starvation would still result. Of course the occupying military personnel, and population of the occupying countries are being adequately fed, while the remainder of the population in occupied countries are given only what food is left over. Moreover the nazi confiscation of stores of food accumulated in warehouses and stores prior to the war, removed the safety factor and hastened the beginning of starvation. Nevertheless with or without confiscation, starvation was inevitable as long as the stocks could not be replenished.

Who bears the major share of the responsibility for the continued starvation in blockaded areas—those who distribute the inadequate supply of food or those who prevent food from being sent into these areas?

What attitudes are encountered toward the widespread starvation and American and British failure to make any attempt to alleviate it? The ordinary American citizen has been only vaguely conscious of the extent of the suffering now being inflicted. He has been indifferent to the fact that much of the responsibility for the starvation rests upon us, and indifferent to the necessity of our adopting measures to alleviate it.

The American and British attitude in the past may be illustrated by the parable of the Good Samaritan. A man was beaten, robbed, and left half-dead by the roadside. A priest and a Levite passed by without stopping, but a Samaritan gave the help and assistance necessary to restore the health of the unfortunate man. Instead of acting like the priest, the Levite, or the Samaritan, the British and American governments act like policemen who say, "It is too bad that this man has been beaten, robbed, and left half-dead by thieves; but if he receives any help it will only make it harder to catch the thieves. We will, therefore, not only refuse to give aid ourselves, but will stand guard to see that no one else gives aid to this man."

This policy does not apply to Greece where food is being sent, usually in Swedish and other neutral ships, and distributed by the International Red Cross, which declares that the food is reaching the people for whom it is intended with no disturbance by the nazis.

If food relief can be carried out for Greece, why is it not permitted for Poland, Norway, Denmark, Belgium, Holland, and France? The reasons cited are repeated time after time even after they are shown to be invalid. The argument most often heard is that the Nazis will either take the food, or an equivalent amount of other food. The answer to that is simple. Every pound of food that goes in is clearly identified and followed up to the soup kitchen where it is consumed. If it should be

seized, the fact would be known and the work would automatically stop. After four years' experience administering food relief in occupied and unoccupied territories, Dr. Kershner stated, "I know for a fact that the nazis have never taken a mouthful of our food. Second, neither have they taken an equivalent quantity of French food. This is an unqualified fact, for each child to whom we gave a daily portion of imported food ate also his full proportionate quantity of French food—everything that could be obtained with his own French ration card." This proves conclusively that not a crumb was left over that the nazis could take as a result of our operations. Several months ago the British Government, however, declared a reaffirmation of its blockade policy, "H.M. Government have been reluctantly obliged to maintain their conclusion that to institute relief schemes for the whole of occupied Europe would not in the long run help our allies, but redound to the benefit of the enemy. The relief problem is kept under constant review, and we shall do everything we can to help our allies without at the same time helping the enemy." (*Worldover Press*.)

And yet the experience in Greece shows that feeding does not help the enemy.

None of the reasons given for not permitting food relief in countries, other than Greece, are valid reasons; yet the British and American Governments have steadfastly refused to permit any attempt at such relief. One wonders, therefore, what can be the real unstated reasons for the refusal. First, however, it is necessary to understand why food relief is permitted in Greece and not in other countries. Food relief was permitted in Greece *only because of the insistence of Turkey*, since it was strategically advisable to keep Turkey neutral and satisfied. There are no strategically neutral countries insisting upon relief in other occupied countries and so the populations are allowed to starve. What possible reasons can there be for this refusal to render aid except where forced by pressure to give it?

The nazis are telling the people of Europe that their children are allowed to starve because the United Nations do not care whether

they live or starve to death. They might even tell them as propaganda that the United Nations wanted the children of Europe to starve in order that the only children left after the war with good health and good brains would be predominantly United Nations children, thereby ensuring for generations the control of the affairs of the world by the United Nations. People who are weakened by starvation will be unable to judge the truth or falsity of such propaganda.

The real reason why food is not allowed to reach starving children has not yet been disclosed. It remains at present a mystery.

The consequences of a continuation of the present food policy of our own government are very serious. One is that the United States can never again be considered as a humanitarian nation willing to render sympathetic aid to any people stricken with misfortune. The saving of ten million lives in Belgium and northern France in the first World War, the aid rendered the Japanese after the Tokyo earthquake, the relief sent to China after floods and famine, are examples of a spirit which can no longer be said to sway the people and government of the United States. Another consequence is that millions of our friends and former allies in Europe will starve to death, in their dying hours cursing the nazis for taking what little food they had, and cursing us for not attempting to save them. Those who survive after seeing their children, relatives, and friends die with no attempt on the part of the United Nations to help them will have no faith in the justice of a government administered by the United Nations.

Are we willing to accept these consequences? *The Commonwealth* (Roman Catholic paper) expressed the following:

Does the fear of aiding Hitler justify all this? In the first place it is highly questionable on moral grounds whether starvation of conquered peoples is a legitimate means of combating the nation that has overrun them. The destruction of the innocent so as to prevent any assistance from reaching an

enemy is so great an evil in itself that it cannot be justified on moral grounds. Even if Hitler were to derive some aid thereby, the starving victims must be fed. What is criminal is the unwillingness of Britain and the United States, or Britain persuaded by the United States, to permit even an assayed with proper safeguards of such a proposal as the Hoover supervised food kitchen plan. How can the United States permit so many people in the countries occupied by Hitler to starve without lifting a finger and still pose as a champion of morality, democratic or otherwise? People are starving, wasting away from disease, and we have the means to rescue them. The fact that Hitler brought them to such a pass by no means relieves us of our responsibility. What is certain is the increase of malnutrition, disease, starvation, in the conquered countries of Europe. What is clear is America's duty to save them. Once we have made this effort, we shall have some right to talk about international morality.

In contrast to the consequences of our present food policy, the consequences of a humanitarian policy would be: *First*, to re-establish the traditional practice of the American people of rendering aid wherever and whenever needed. *Second*, it would save the lives of from ten to twenty million children to help in the rehabilitation of Europe. *Third*, it would establish the confidence in, and good will toward, the United Nations necessary for a successful settlement of Europe's post-war problems. *Fourth*, it would demonstrate that the United Nations are working for the betterment of humanity as a whole and not for the exploitation of some for the benefit of others.

All that is needed is the permission of our government and the government of Great Britain.

Any person who desires that the starving children of Europe be saved should express that desire to his representative in Congress and to the President of the United States. Only if the government is convinced that the people of the United States want these children saved will the government be able to undertake the necessary immediate measures to save them now instead of waiting until after the war.



Who Wrote This?

A REMARKABLE STATEMENT THAT HAS PECULIAR RELEVANCE FOR BAPTISTS TODAY

NOTE.—*A year's complimentary subscription to MISSIONS will be given to each of the first five readers who correctly identifies the author, whose name will be disclosed in the next issue.*—ED.

ON THE question of Baptist creeds I take the conservative position. Do we all realize that in voting for a creed or a confession of faith, we are violating the precedent of more than 100 years of Northern Baptist history? Of course, I know all about the early and late European Baptist confessions and the Philadelphia and the New Hampshire confessions. But since 1814, whether in the early Triennial Convention, the later May Anniversaries, or the present Northern Baptist Convention, no creed or confession has been adopted by Northern Baptists. The present proposal is consequently something new and radical in which I cannot follow those who would lead us in strange and dangerous paths.

I stand with our fathers in thinking the New Testament a good enough creed for Baptists. I stand with the fathers on the all-sufficiency of its teachings and principles. I stand with the fathers for the ancient Protestant right of every man to interpret the New Testament for himself under the guidance of the Holy Spirit. I stand with the fathers against all man-made creeds and against the imposition of ecclesiastical authority.

When you adopt a creed, you put something between the individual and the Scriptures. You do not say to him, "Read, examine, and believe"; but you do say, "Take it from us, this is what it means." In some of the Presbyterian heresy trials, the question arose whether the standard by which the accused should be tried was the Westminster Confession or the Bible, and the decision was in favor of the Westminster Confession! So the Pharisees of old put their interpretation, their tradition above the Scriptures, and we know how the Lord Jesus himself denounced them for it. He had no use for the traditions of men. Neither the Lord Jesus nor the apostles ever formulated a creed or confession or demanded allegiance to any form of words. Creeds marked the age of the decadence of the Church.

Now I believe in confessing my faith. I would like to do it now and tell you in detail how I believe in God, in the Bible, in the Gospel and the Saviour,

and the Cross and the Resurrection, but I have not the time.

I have no objection to groups of brethren here and there confessing their mutual faith. I had no objection to the Fundamentalists at Des Moines adopting their confession, although I do not think that they should have urged Baptist churches to do the same. I was there that hot afternoon when it was under discussion. The Chairman said, "No amendments. Take it or leave it just as it is." I did not know which to admire the most, the Chairman's audacity or his discretion. But of course it was a thousand miles from democracy and freedom.

But when it comes to the Northern Baptist Convention doing the same thing, I do object most strenuously because its moral and spiritual authority is such that no creedal pronouncement can be made by the convention without constituting an ecclesiastical standard or test of fellowship and service. This is simply inevitable. It does not matter how much the Convention resolves that it shall not be so or how many saving clauses may be incorporated. They will all be ignored and forgotten when the time comes to use the Convention's creed as a standard of orthodoxy. I may give a man a gun on the plea that he wants it only to carry in a parade for purposes of display; and he may be perfectly sincere. But when the time comes that he wants to shoot somebody, the gun will come in so handy that he will not remember his original promise.

I have been reviewing recently all the essential things in the Fundamentalist literature, not to find points to attack, but with open mind reviewing the whole question. I find much with which I am in hearty accord, and much of the purpose of the Fundamentalist movement is my own purpose; but, candidly, my point of difference is precisely this: the Fundamentalists and I agree that there is a line beyond which a man cannot go in belief and practice and teaching and still be a Baptist. For instance, to take an obvious illustration—we would all demand the dismissal of the teacher in our schools who practised or advocated polygamy. But these brethren would draw the line so as to exclude a multitude of Baptists just as loyal to Christ and to Baptist principles and to the gospel as they are. I would draw the line so as to include many more than they. Just where to draw that line I do not know. Probably every thinking man among us would be some-

what doubtful. The only way is to let the brethren who represent us on our Boards and Committees judge each particular case and draw the line when under the guidance of the Holy Spirit their moral judgment deems right. For instance, whenever the Board which appoints me, after careful inquiry and prayer, judges that in life or teaching I have transgressed the line which to the Board seems right, they not only have the right but the duty to dismiss me, and I have no ground of complaint. I am employed on that condition. If such a time should come, which God forbid, I should not complain or whine about persecution, but I should step out like a man. But I would object most strenuously to the Board forming a creed by which their successors were to try all future cases. Let each generation and each set of men judge what is right in God's sight. Let us not try to rule the future or subject it to the dead hand.

But there are brethren among us, like the brother whose letter a recent issue of the *Watchman-Examiner* quoted with approval, who want a creed for no other purpose than to go gunning with; and they do not conceal it. To change the figures, they desire to mark out a perfectly definite and rigid line for our time and all time to come as a test of fellowship and

service. Then all spontaneity, all freedom, all hope of progress would be gone. The reign of suspicion, hypocrisy, and "interpretation" would begin. And in the end, after having done untold harm, it would all be futile.

Baptists are the most independent of men. They are made up of those who revolted from religious tyranny and ecclesiasticism, who determined to think for themselves at any cost of reputation or fortune or life, men who never bowed their knees to any man or set of men, or allowed any man or set of men to prescribe what they must believe. Ours is the denomination "whose broadest scope and plan makes a queen of every woman and a king of every man."

But we have made great progress lately towards an ecclesiasticism. We have a Northern Baptist Convention in which parties develop and which grows in authority over the churches. And now give us a creed, the final weapon in such a scheme, and we shall very nearly have perfected a churchly system. Northern Baptists, let us therefore stand so that our liberty in Christ may continue and so that we may not in our own domain put the finishing touches on an ecclesiasticism which Baptists for 400 years have labored to destroy.

FACTS AND FOLKS

In honor of Baptist missionaries who returned on the repatriation ship *Gripsholm* on December 2nd (See *MISSIONS*, December, 1943, page 562), a public meeting will be held at 7:45 P.M. in New York's Madison Avenue Baptist Church on Tuesday evening, January 18th. Foreign Board Chairman Alton L. Miller and Woman's Society President Mrs. Leslie E. Swain will preside. Speakers chosen from the group of 26 returning missionaries will be introduced respectively by Foreign Secretaries Elmer A. Fridell and Miss Hazel F. Shank. To this meeting all Baptists in New York and vicinity and elsewhere who happen to be in New York at the time, and the general public are cordially invited.

News brevities reported from all over the world

The greatly coveted degree of F.R.C.S. (Fellow of the Royal College of Surgeons) was recently conferred on two Baptist medical missionaries in India. One is Dr. John S. Carman of the mission hospital in Hanumakonda and the other is Dr. Carol Jameson of the Woman's Board staff at Vellore Medical College. The degree was conferred on both missionaries in Ottawa, Canada, and is a tribute to their high medical and surgical skill. Because it has such wide recognition in British territory, it will mean greatly enhanced prestige and enlarged opportunities for service.

Race Relations Sunday will be observed throughout the United States on February 13, 1944, while the entire month of February will be Brotherhood Month. Materials helpful in preparing an appropriate service on Race Relations Sunday as well as for the observance of Brotherhood Month and programs may be secured at 6¢ per package or \$4.50 per 100, from the Department of Race Relations, 297 Fourth Avenue, New York 10, N. Y.

• • •

Cecil C. Hobbs who served as a missionary in Burma for six years prior to the Japanese invasion and conquest, has been accepted by the Library of Congress as Librarian for Southeast Asia, in the Asiatic Division.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Mission Monthly*, the name was finally changed to *MISSIONS*

WILLIAM B. LIPPARD, *Editor*

MARGARET E. ROSS
Assistant to the Editor

HORACE H. HUNT
Business Manager

DEPARTMENTAL EDITORS

EARL FREDERICK ADAMS

ALICE W. S. BRIMSON

WALTER O. LEWIS

G. CLIFFORD CRESS

A. M. McDONALD

COE HAYNE

DOROTHY A. STEVENS

ROY W. HODGES

JESSE R. WILSON

ANNA CANADA SWAIN

Field Correspondents in Four Continents

Vol. 35

JANUARY, 1944

No. 1

Not Liberty Before Truth

But Liberty to Interpret Truth

AT the regional fundamentalist convention that met in New York to organize the new "Conservative Baptist Foreign Mission Society," all Baptists were welcomed, but only those who on registering subscribed to the fundamentalist creed were admitted as delegates with the right to participate and vote. Similar registration restrictions were imposed at the regional conventions in San Francisco and Chicago.

Thus for the first time in Baptist history signature to a creed was made the condition of membership in a Baptist conference.

The New York meeting was marked by restraint, seriousness of purpose, earnest prayer, and an evident, painful reluctance to inject a divisive factor into our corporate denominational life at a time of world crisis when unity is the prime essential. Great stress was laid on the unanimity reported from San Francisco and Chicago which was duplicated in New York. How could it be otherwise? When only those who subscribe in advance to a declared

position are admitted as delegates, unanimity becomes inevitable. The New York meeting emphasized also that while fundamentalists maintain the historic Baptist position on liberty, *fundamentalists place truth before liberty*. To that all Baptists will unreservedly agree—reactionary, fundamentalist, conservative, progressive, liberal, modernist, radical—by whatever label they are identified or classified or stigmatized. The issue for Baptists is not whether truth takes precedence over liberty. *The issue is whether Baptists retain or surrender their historic liberty to interpret truth*. In the centuries that are gone their forefathers suffered and died for truth and for liberty to interpret it.

At New York about 350 people were present at an evening fundamentalist mass meeting to hear two stimulating and eloquent addresses respectively by Editor John W. Bradbury of *The Watchman-Examiner* and Dr. Earle V. Pierce, former President of the Northern Baptist Convention. Because both are members of the Board of Managers of the 130-year-old American Baptist Foreign Mission Society, they were not included among the 18 elected members of the board of the new conservative society, but were appointed counsellors. During the New York business sessions about 150 registered delegates participated. Similar enrolments were reported from San Francisco and Chicago. Normal travel conditions would unquestionably have produced larger attendance. Thus 500 fundamentalists at three regional conventions quickly approved the constitution of the new society which a small group had drafted, and incorporated in it a creed to which all contributing churches and individuals must subscribe, and which *all missionaries, board members, and officers must sign annually*. A national meeting of the new society will be held in May to ratify everything done at the three regional conventions.

No Baptist, least of all the Editor of *MISSIONS*, has the right to censure any group of Baptists when they do what their conscience prompts them to do. That is an inalienable Baptist privilege, the very essence of ecclesiastical freedom. An impelling conscience was

one of the reasons cited in New York for organizing a new foreign mission society. The sincerity of that cannot be questioned. But what should be questioned and deeply regretted is the refusal to continue cooperation with those who likewise for conscientious reasons follow a policy of liberty in interpreting truth. For 130 years the existing Foreign Mission Society has never required its missionaries to sign a creed. It has appointed fundamentalist missionaries and it will continue to do so. To organize another society for that purpose is unnecessary. But the Board cannot require all missionaries annually to sign a creed formulated by one group within the denomination. The Board represents all Baptists. Long ago the apostle Paul warned against being entangled in "a yoke of bondage." A man-formulated or a group-formulated creed is not divinely inspired. It can easily become a "yoke of bondage."

The issue is not liberty before truth, but liberty to interpret truth.

A Summons to Sacrifice from Adolf Hitler

IT may be risky for MISSIONS to endorse anything said by Herr Adolf Hitler and this editorial may prompt a multitude of reader protests. But facts are facts and when a man, whether he is America's number one or number two enemy, says something praiseworthy, newsworthy, and quoteworthy, it merits notice. On the 20th anniversary of the Munich incident in 1923 that began the Nazi revolution in Germany, he is reported to have said,

Too many victims have fallen at the battlefronts for anybody to have a right to exclude himself from sacrifices.

Although this was addressed to the German people as a desperate plea to endure the hardships and sacrifices yet to come before this bloody global nightmare comes to an end, it is applicable to other people, belligerent and neutral. Unimpoorished, undevastated, unburdened by debt, the neutral countries Sweden, Turkey, Argentine, Portugal, Switzerland, will emerge from the war rejoicing that

their young men have been spared, that their mothers are not prostrated with grief, and that their children have not been starved to death or permanently wrecked by disease. Upon these nations will rest a sacrificial obligation for relief and reconstruction which they dare not shirk if they expect to be honored members of the family of nations in the post-war world. Too many millions of young men will have died or become crippled for life; too many mothers and children will have been mass murdered, burned alive, or starved to death, or driven hither and yon as wretched refugees, for other countries to be relieved of any burden of post-war sacrifice.

And certainly Herr Hitler's summons to sacrifice needs to be heeded by the American people. Although a steadily increasing multitude of homes are daily receiving war department telegrams with their grim tidings of the costliest of all sacrifices, all that the overwhelming majority of Americans have thus far done is to meet steeper taxes, accept minor inconveniences, invest their savings in government bonds, jack up their cars, and endure inconsequential butter deprivations. In other respects they have enjoyed life to the full. Fabulous sums are squandered every night in the night clubs and amusement centers of every American city. By any standard of measurement the American people have made no real sacrifice comparable to that by war-ravaged people of Europe and Asia.

In such a world setting Herr Hitler is absolutely right. *Nobody has the privilege of excluding himself from sacrifices.* That would have been a suitable text for the Baptist Sunday of Sacrifice in behalf of the World Emergency Fund which is still far short of reaching its \$1,500,000 goal. It is also an appropriate thought for emphasis as humanity crosses the threshold of the new year.

Isolationist Baptists and the Federal Council of Churches

A SMALL minority of Northern Baptists and a large majority of Southern Baptists are not in sympathy and desire no affiliation with the Federal Council of Churches.

Wherever such ecclesiastical isolationism is prompted by considerations of conscience it must be respected. But surely conscience and its resulting isolationism should not preclude cooperation in the observance of the Universal Week of Prayer which the Federal Council's Department of Evangelism sponsors annually. This year's dates are January 2-9 inclusive. This year's theme is "The Power of God." * President J. H. Cotton of McCormick Theological Seminary has prepared daily topics as follows:

SUNDAY—Power in Evil Hands

MONDAY—Evil's Hour in God's Eternity

TUESDAY—The Self-Restraint of God

WEDNESDAY—The Gospel as Power

THURSDAY—God's Strong Use of Human Weakness

FRIDAY—Strength for the Day

SUNDAY—The Final Triumph

In some communities the Week of Prayer will be observed unitedly under the guidance of the ministerial association of the local council of churches. In others each church will hold its own daily services either in the sanctuary or in cottage prayer meetings. Gasoline and tire shortage will likely make the latter plan more widely observed than in previous years. In Tarentum, Pa., for example, there were 96 cottage prayer meetings three years ago and 124 meetings last year.

In this dark hour of global suffering and tragedy simultaneous and united prayer binds together the Christians of all lands. It keeps the torch of faith burning. It sustains those in need of spiritual strength. It preserves the reality of ecumenical Christianity, the only slender bond that still holds this disintegrating world together. Above all it witnesses to a world that has lost its way that God still exists, that He has revealed the Way, the Truth, and the Life, and that He can always be found if with all their hearts people truly seek Him.

Regardless of what some Baptists think about the Federal Council, in the Week of Prayer all can cooperate.

* The Week of Prayer booklet is available at five cents per copy, or 40¢ per dozen, \$1.50 per 50, and \$2.50 per 100, on application to Department of Evangelism, 207 Fourth Ave., New York 10, N. Y.

New Realism and Vividity

In Reporting the Casualties of War

UNDER a new publicity policy, approved by President Roosevelt and military leaders, the American people are being furnished a more realistic picture of the war and what is actually happening to American soldiers. "Too many Americans," said an official, "feel that the war is only an armchair war in which only the enemy suffers casualties." So the government wishes to jolt public complacency and to dissipate the illusion that "the war is largely a series of parades through occupied towns in which American soldiers are showered with garlands of flowers." Thus far few pictures have been displayed of Americans wounded or killed in action. Now we are to be shown the grisly, horrible side of war. Gruesome examples have appeared in recent issues of *Life* magazine. Perhaps also stories will now come out into the open that have heretofore been told only behind closed doors. Two incidents were recently reported to the editor. To an American seaport came an American mother to welcome her wounded son returning on a hospital transport. On the pier when she saw his mutilated body she died of heart failure. To another port came the chairman of a local draft board. Returning was a contingent of wounded men who had gone out from his home town. When he saw the disfigured faces and the armless and legless bodies of men whom he as draft board chairman had sent up for induction, the shock drove him insane. He is now in an asylum. In September the Office of War Information sent out a news release with suggestions how to rehabilitate and restore the morale of men thus wrecked in body and shattered in spirit. "If you are disturbed by the disfigurement of John who has lost his jaw" says the OWI release, "discipline yourself so that your disturbance is not apparent. Do not let horror or sorrow appear on your face or in your voice or manner." There must be many jawless men, for the OWI four times in its press release mentions the loss of jaws. To be commended is this new government policy of realism in reporting the war and in picturing

(Continued on page 34)

Introducing NORTHERN BAPTIST WORLD CHARTER

Published by the Council on Finance and Promotion
for distribution in churches on World Parish Days

Each picture on these two pages illustrates a readable, interesting and humanly appealing page from this new publication which takes the place of the January booklet of former years. See also page 47.



LEFT COLUMN: *Refugee children at Gaubati, Assam, fed by Baptist missionaries; Retired after many years in the ministry they feel grateful for the Pension Fund Crusade* ■ **CENTER COLUMN:** *The Baptist rural pastor makes a pastoral call on his parishioners wherever he finds them; An American prisoner of war in a nazi prison*

can
relo
A a



camp in Europe; The Christian church is still the bulwark of American life; An American Japanese madonna in a relocation camp • RIGHT COLUMN: The Nicaragua Pan American Highway opens vast areas to evangelism; A devoted Belgian Congo pastor; A Chinese refugee home in a roadside cave; Interracial Baptist youth fellowship

(Continued from page 31)

men dismembered or killed or blown to atoms. Confederate General Robert E. Lee would have favored such a policy. When, during the Civil War, he rode over the battlefield of Fredericksburg, still littered with dead and wounded, he is reported in *The New York Times* to have said, "It is good that war is so horrible; otherwise humanity might grow too fond of it." The new frankness reverses the first World War suppression policy. Do you recall Miss Ellen N. La Motte's vivid stories of human wreckage on the battlefields of France? Circulation of her book was forbidden in England, France, and in America. War is more than martial music, panoplied parades, glamorous uniforms, high adventure. "War is the ghastly business of killing people," said Dr. S. W. Hughes of London at the Baptist World Congress in Atlanta in 1939. His definition has never been surpassed. The new publicity will give it new meaning.

Editorial ♦ Comment

♦ After having spent four months in a Japanese prison unjustly charged with being an American spy, Bishop Samuel Heaslett, for 40 years an Episcopal missionary in Japan, on his release and return to the United States had lost none of his faith in the enduring quality of Christianity in Japan. His 40 years of fellowship with Japanese Christians left a more permanent impression than his four months with Japanese jailors. Furthermore, he hopes all American Christians will never forget, as quoted in *Time* magazine, "that fruits of Christian living are still being shown in the lives of a small minority even today in Japan at war . . . and that the link of common faith and common prayer to the God and Father of all mankind still holds between faithful Christians everywhere, including those in Japan." On the preservation of that slender bond of Christian fellowship depends whether reconciliation and true peace will follow the war, or only another armistice.

♦ According to a news story in *The Church Times* (Presbyterian paper), the Rotary Club of Honduras has decided to erect a huge statue of Christ on El Picacho Mountain. On the four exterior sides will be carved the Credo, the Lord's Prayer, the Decalogue, and the Beatitudes. Thus Latin America adds another statue of Christ to its famous monuments

such as the Christ of the Andes. Helpful as the new statue may be, for the Honduran people, and for all of Latin America a vital evangelical Christian faith is more to be desired than statues on mountain peaks.

♦ PRESIDENT ROOSEVELT AT A RECENT PRESS CONFERENCE disclosed facts about an American bombing raid over Germany that help to explain the incredible cost of war. Participating in the raid were 855 heavy bombers that cost about \$450,000 each, a total expenditure of \$384,750,000. Add to that the cost of 1,000,000 gallons of high octane gasoline, of 25,000 gallons of lubricating oil, of 2,600,000 pounds of explosive bombs, and the salaries of 5,000 airmen. At the end of the war the bombers will become junk while the oil and gasoline will have been consumed. The money borrowed from the people to pay for it will have to be collected in taxes from other people to pay it back. Years hence when the moralist will have said all that there is to be said about the sinfulness of war, the economist will still be damning its incredible stupidity. Who can ever explain why sane men in positions of international authority during the years from 1919 to 1939 permitted it to happen?

THE GREAT DELUSION

Number 107

FROM YEAR TO YEAR

DURING the final year before the constitutional amendment prohibiting the sale of alcoholic beverages went into effect, there were 213,583 licensed retail liquor dealers in the United States.

According to the U. S. Treasury Department's report of sales of retail dealer license stamps during the federal fiscal year that ended June 30, 1943, as published in *The New York Times*, there were 227,248 retail liquor dealers, an increase over the final pre-prohibition year of 13,665.

These stamps which permit the retail sale of wines and hard liquor, cost the licensed dealers \$27.50 each. In the list of states California leads with 27,882, New York is second with 23,072, and Illinois comes third with 20,451. In beer retailing New York State leads with 21,719 saloons, with Minnesota second with 9,055, and California with 6,732 third.

Once again the facts show how the American people were deluded by the liquor interests and all who urged repeal of prohibition on the argument that it would result in sobriety and reduced consumption.



THE LIBRARY

*Reviews of current books and
announcements by publishers*



Some Brighter Dawn, by GRACE NOLL CROWELL, is a new volume of 50 poems and a real treasury of inspiration for people for whom the present world situation has created problems, anguish, sorrow, and anxiety. Selected titles of poems like "Cling to This Faith," "The Strengthening Angel," "No Night There," "Daylight and Darkness," "A Mother to a Son in Service," reveal the scope and range of human interests and needs which these helpful poems cover. One of them, with the permission of the publishers, is printed on the devotional page (37). (Harper and Brothers; 56 pages; \$1.00.)

• • •

The Glory of God, by GEORGIA HARKNESS, is an inspiring collection of poems and prayers for devotional use, comprising 25 poems of assurance and aspiration, 14 nature poems, 11 prayer poems and hymns, 14 general prayers for personal and corporate worship, 16 prayers for special occasions, and 20 prayers for particular groups. Good books that stimulate the devotional life are altogether too few. This is one of the best. Almost every realm of life and human relationship is represented by a poem or prayer. Published in pocket size makes it handy for the traveler who finds opportunity for devotions even in a Pullman berth. (Abingdon-Cokesbury; 125 pages; \$1.00.)

• • •

Christ and Christian Education, by WILLIAM C. BOWER, aims "to give a brief but comprehensive interpretation of what

modern Christian education is seeking to accomplish and of the basic assumptions that underlie its subject matter and procedure." The author is true to his purpose, but not to his title. His four chapters discuss the history, functional concept, relation to public education, and the Bible in Christian Education. (Abingdon-Cokesbury; 128 pages; \$1.00.)

• • •

The Purpose and The Hour, by GEORGE ARTHUR CLARKE, is a helpful collection of 15 chapters upon the incidents and conversations of Jesus during the last week of Jesus' earthly life, and upon such personalities as Judas and Pilate. The book is a valuable one for anyone, especially for a pastor preparing himself to lead his people in their thoughts during pre-Easter week. The writing is lucid, practical, and freely decorated with appropriate poetry. (Revell; 175 pages; \$1.50.)

This Time for Keeps, by JOHN MACCORMAC, starts with the premise that the present war is an ideological war and that Americans, both soldiers and civilians, are in it without the support of an ideology of their own. Whereas our enemies are fighting for something, the United Nations seem to be fighting against something. Subsidiary to that premise is the author's view that "this is a world revolution as well as a world war, that the revolution will continue even after the war ends, and that it would be quite possible for the United Nations to win the war and yet lose the revolution." He outlines what he conceives to be the peace that must follow the war. Only a dynamic democracy will be able to defeat fascism and avert communism. And the great danger in the post-war world will be the recrudescence of American isolationism. He even warns of a pos-

Read this modern classic

Burma Diary

By PAUL GEREN

"In this straightforward, day-to-day record, a young American Medical Corps volunteer tells what he saw and did and felt in the horror of the Burma war, the long-drawn agony of the flight to India. . . . Here are the heroic facing of danger, the cry of the wounded and dying, the ministry of compassion. Through it all is the growing conviction of the worth of life, the supreme value of love, and an ultimate assurance of God." — *Dr. Joseph C. Robbins*. With drawings by Baldrige. \$1.00

HARPER & BROTHERS

NEW YORK

sible future war between the United States and Great Britain in some post-war world trade rivalry which America's gigantic industrial power, manufacture of synthetic rubber, and other war-stimulated industries may make inevitable. The only hope for world peace on an enduring basis therefore is the projection on an international scale of the principles for which America has stood throughout her history, democracy, diversity, international charity and territorial non-acquisitiveness. On that basis the war can be settled "this time for keeps." And his conclusion is irrefutable. "If we do not intend that this shall be a better world for the mass of mankind, then we might just as well begin to mobilize our grandsons for World War III which will come as inevitably as tomorrow's sunrise." (The Viking Press; 196 pages; \$2.00.)

BUSY PASTORS can't do without it!
KEY LAYMEN will not wish to . . .

NORTHERN BAPTIST CONVENTION

YEAR BOOK

1943 EDITION NOW READY

With no convention held this year, the YEAR BOOK is more essential than ever before!

It Answers Many Questions:

What are the status and activities of our various denominational Societies, Councils, Committees, and Boards?

Are they functioning satisfactorily?

What has been accomplished? — Whither the trend?

Who are the officers and members of the Boards?

What important actions are before us?

It Gives Also:

The complete setup of state conventions; officers; place and time of meetings; associations, etc. Data about city mission societies; complete directory of pastors and churches; other Baptist bodies; foreign-speaking groups; Baptist world statistics; and countless other features.

SEND FOR
YOUR COPY
TODAY! PRICE
ONLY **\$1.25** POSTPAID

The American Baptist Publication Society
ORDER FROM NEAREST HOUSE

The Bible Is Human, by LOUIS WALLIS, is a scholarly and enlightening study of the Bible as a record of history and sociology. The author frankly eliminates all revelation, dogma, miracles, and other aspects of the Bible that the Christian reader accepts as essential to a proper understanding of its contents, as well as its significance as the source book of Judaism and Christianity and he approaches the Bible purely objectively as a record of the secular history of Israel. To the Christian whose religious faith is founded more on tradition and dogma and less on vital spiritual experience, this book may undermine his faith. To the Bible student, the pastor, the general reader who is sustained by an unshakable faith, the book will bring the story of the Hebrews into the main stream of secular history and will help him understand how the economic, social, nationalistic, imperialistic forces operating in the world today had their duplicates or counterparts back in ancient Palestine. The book is a sincere, thoughtful attempt to write Bible history without recognition of the unfolding divine revelation that has always been associated with the Bible. The orthodox Christian will say this is impossible. The two cannot be separated, because Hebrew history is different from the history of any other people who have ever lived on earth. Hebrew history cannot be secularized. The open minded reader will be interested in seeing how the author has done it. (Columbia University Press; 330 pages; \$2.50.)

• • •

Religious Progress through Religious Revivals, by FRANK G. BEARDSLEY, gives an incomplete and sketchy survey of the spiritual progress made in America as the direct results of revivals. (American Tract Society; 181 pages; \$1.50.)

The Chiangs of China, by ELMER T. CLARK, is a well written story of the famous Soong family, founded by a Chinese youth who was educated in the United States, became a Christian here, and returned to China where he became father of Madame Chiang Kai-shek, and her two eminent sisters, one the wife of H. H. Kung who guides the financial destiny of China and the other the widow of the late Sun Yat Sen who started the Chinese Revolution. The major part of the book relates to the life story of Madame Chiang and her distinguished husband, Generalissimo Chiang Kai-shek, their courtship, his conversion to Christianity, his abduction and release, and his immense service to China in this eventful period in history. The final chapter tells the story of Madame Chiang's triumphal tour of the United States in the spring of 1943. A score of photographs including those of her appearance in Madison Square Garden beside Mr. John D. Rockefeller, and her press conference with President Roosevelt enhance the value of this biography. (Abingdon-Cokesbury; 123 pages; \$1.00.)

• • •

The Year Book (1943) of the Northern Baptist Convention, edited by CLARENCE M. GALLUP, has been published as usual regardless of the fact that no Convention was held last year. As a result it is somewhat restricted in size and abbreviated in content, but it contains as formerly all minutes, reports, directories, and essential denominational documents. Since hundreds of changes have been made in important contents, all Baptists will need the 1943 edition for reference as in all previous years. (Send orders to any branch of the Publication Society. 589 pages; \$1.25.)

The Great Spirit and the Two Seasons

The story of the beginnings of home mission work among the Kiowa Indians, the 50th anniversary of whose First Baptist Church, Rainy Mountain, Oklahoma, occurs on January 17, 1944

By COE HAYNE

AMONG the fine, notable speeches made by American Indians, the reply of Lone Wolf at a meeting with missionaries in August, 1892, at a lonely spot near the Indian agency

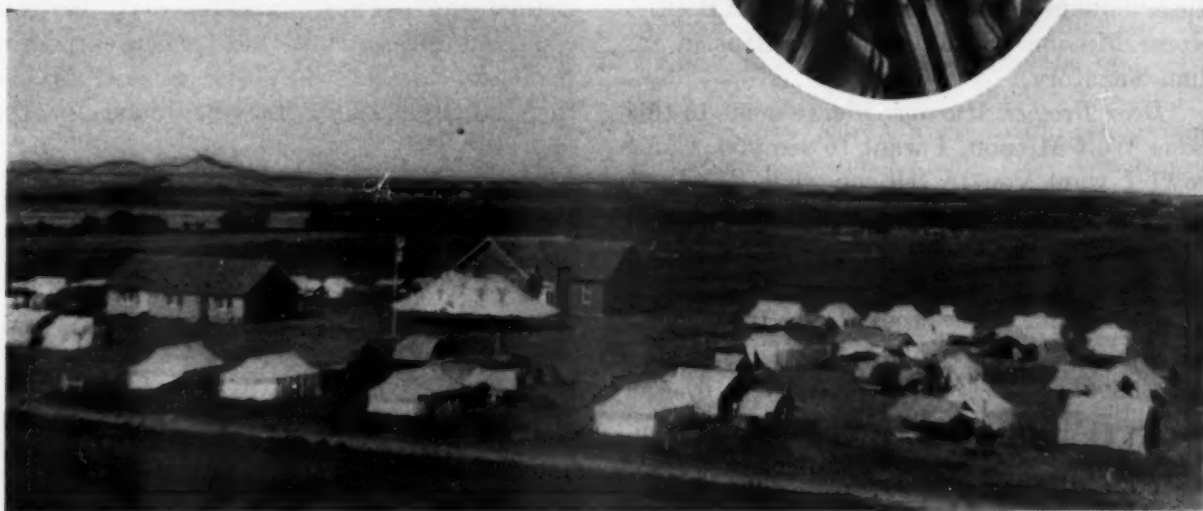


Photo by Frank R. Venable

ABOVE: White tents, glistening in the sunlight, housing the Indian delegates to Kiowa Indian Convention last summer at Rainy Mountain. OVAL: Robert Goombi, who wrote the 50th anniversary pageant

at Anadarko, Indian Territory, deserves high rank. Its beautiful imagery should help to soften the deep humiliation that Christian members of the white race must always feel when they reflect on the treatment the white race gave to the red man. Said Lone Wolf,

When the Great Spirit created the world He divided it into two great seasons—the warm and the cold. The warm season brings life and light; the grass springs up, the birds sing, there is growth and development to fruit, and joy, and gladness. The cold season brings death and desolation; the grass

dies, the trees are bare, the fruits are gone, the animals become weak and poor, the very water turns hard; there is no joy, no growth, no gladness. You Christian white people are like the summer. You have life and warmth and light. You have flowers and fruit, and growth and knowledge. We poor, wild Indians are like the winter. We have no growth, no knowledge, no joy, no gladness. Will you not share your summer with us? Will you not help us with the light and life, that we may have joy and knowledge and eternal life hereafter?

More than 50 years have passed since that meeting. Some three years prior to that, in

1889, a devoted lay preacher and carpenter, named W. D. Lancaster, and his wife were doing independent mission work among the Indians in Indian Territory. They had been welcomed by Chief Lone Wolf of the Kiowa tribe. A log house, stockade fashion, was built by the Lancasters and beside it a tent erected as shelter for a school. Soon it became known as the "Lone Wolf Mission." Rev. W. F. Re Qua, an itinerant missionary of the Home Mission Society among the Indians and whites in the Indian Territory, was interested in the work of the Lancasters, who were facing extreme poverty and hardships, and gave liberally out of his limited income to supplement scanty funds other friends sent in.

In the spring of 1891 Lone Wolf sent a memorable plea for help to Dr. J. C. Murrow, the general missionary of the American Baptist Home Mission Society among Indians in Indian Territory,

"Dear Brother Murrow: Please come to this Lone Wolf Mission. I want to see you. Come now! I want you to tell me what I and my people must do."

In July, 1891, "Father" and Mrs. Murrow made the wearisome trip by wagon to the Lone Wolf Mission. They took with them Miss Mary E. Piepgras, who was to take charge of the school. Mrs. Murrow reported to the Woman's Home Mission Board that the Lancasters had struggled on alone because they

loved the Indians and wanted to help them; that the stockade house in which they lived was 20 x 22 feet, one story and a half, one room below and one above, fairly comfortable and capable of keeping out the wind and storm; that all the furniture the house contained were four chairs (two of them nearly worn out), one bedstead, one lounge, a heating stove, a small cooking stove, a small table and a dining table made by Mr. Lancaster. Mrs. Murrow reported that there were 13 pupils (one the son of Lone Wolf); that there were not nearly enough dishes, knives, forks or spoons for all to use at once; that there were a few cooking utensils and only one lamp; and that Mr. and Mrs. Lancaster had everything to do that was done in behalf of a neglected people to whom they had come at a critical time. They were teachers, matron, cook, laundress, seamstress, farmer, carpenter, teamster, etc. The U. S. Government, through the Indian Agency, furnished food for the



Hoto, Pachekah and Beaver, three inseparable friends and spirited hymn singers



Felix Kowena interpreting the address of Secretary Mark Rich

pupils and cloth for their clothing. The Lancasters inspired the Indians with a desire to work, to become clean and well dressed, to have their children educated and to learn of the true God. The Lancasters told Dr. and Mrs. Murrow that they had reason to hope that Chief Lone Wolf, Second Chief Comalty, and Kiowa Bill, a leading Indian, would in time enter the "Jesus Road." Unquestionably the Lancasters were the forerunners of all

subsequent Baptist missionary effort among the Kiowa Indians.

Lone Wolf's plea for help did not go unheeded. The secretaries and missionaries of both Home Mission Societies repeated it in their letters and public addresses. Miss Eliza J. Quinton, a missionary of the Woman's Home Mission Society, who started the work for Indians at Eufala, Indian Territory, spoke of the dire need of the "wild tribes" in the hearing of Marietta J. Reeside, a young woman



Bringing in a trailer-load of doubtless unrationed provisions for the Indian delegates

who was attending the Chicago Missionary Training School. "That is my call! Send me!" Here was instant recognition of a personal application of the Great Commission; a plea to be sent. August, 1892, found Miss Reeside far out upon the western prairie. At Minco, in Indian Territory, she took her last look at a railroad. A covered wagon brought her 25 miles to the home of Rev. and Mrs. G. W. Hicks who as pioneer missionaries of the Home Mission Society among the Wichita, had established a station near the Indian agency at Anadarko. In the distance were the tepees of the Kiowa. After a day's rest she joined a party that went by covered wagon to the camps of these "wild Indians." Of the group in addition to Miss Reeside were "Father" Murrow, Mrs. M. C. Reynolds, corresponding secretary of the Woman's Home Mission So-



Mrs. Mattie Humpo, a Kiowa Indian, presiding over one of the 26 community kitchens

ciety, Rev. G. W. Hicks, Rev. and Mrs. C. A. Perkins and Miss Lauretta Ballew of the Wichita Mission. An appointment had been made with Lone Wolf and Big Tree, principal chiefs of the Kiowa at a shady rendezvous 20 miles from the Agency. Here the wagon sheet was spread upon the ground under a big tree and upon this a table cloth on which dinner was served. The chiefs bowed their heads when grace was spoken, partaking of the meal. It was then explained to the Indians that the Christian missionaries would not come among them for land or money but simply to help the Indians, teaching them of Jesus and establishing on their reservation schools and churches so that the Indians might not be behind the whites but advance side by side with them. Miss Ballew and Miss Reeside were then introduced by "Father" Murrow as the missionaries who would come alone to the Kiowa camps. (A few months later Rev. and Mrs. G. W. Hicks were transferred from the Wichita Mission to have charge of the Kiowa work at Elk Creek and Rainy Mountain.) "Father" Murrow told the chiefs he did not ask them to give the young women any money for helping their women and children but he did ask them when they visited the Kiowa camps to give them something to eat and a place where they could sleep. Then Mrs. Reynolds of Boston told of her coming a long

distance to see the Indians and tell them of the love and good will her people had for them and that she would go back and tell her people more about them and send more teachers.

Then came Lone Wolf's reply with which this article began. He concluded by inviting the party to visit his camp and to meet his people. Camp was broken, and a part of the journey to the camp of Lone Wolf on Elk Creek was made that day. The party camped for the night on the prairie. Before going to rest they stood around the campfire to sing a hymn and repeat verses of scripture. A prayer was offered, invoking God's blessing on this new work for the Indian people. Later Miss Reeside recorded some of the impressions received that day and of her reactions to them:

I lay in the tent but could not sleep for a long while, for my heart was yearning over these people. The night wind moaned through the trees and my heart moaned with it. The scenes of the day came back to me. I saw again their earnest faces and heard their voices plead, "We are ignorant, we are like blind men. Tell us right. Tell us the right road." And I said, "Oh, thou my guide, who dost bear the wound prints in thy hands and feet, I will follow thee through toil, loneliness and privation, if thou wilt permit me to lead these souls to thee, who art the Way, the Truth and the Life."

The next day the party arrived at the camp of Lone Wolf. The Indians, including Lone Wolf, Big Tree, Stumbling Bear and Poor Buffalo, with men, women and children, sat in a great circle on the ground. Again quoting from Miss Reeside's record,

I wish you could have seen the picture. All were arrayed in their best moccasins, bright blankets, beads and ornaments, with painted faces and hair wrapped and twisted in fantastic manner. Some of the young women had their waists covered with metal bands and many rings in their ears. The little children were truly picturesque with their shell and elk tooth ornamented jackets. All listened with great attention while Mr. Murrow preached Jesus and the simple story of the Cross. We prayed and sang and afterwards we women said a few words. Then all the chiefs spoke.

When the Kiowa chiefs had been convinced that Miss Reeside had come among them to stay, they crowded around her, each taking

her hand and pledging their loyalty and co-operation. "We will care for her," they assured Mrs. Reynolds. "Help our people to find the Jesus Road," the chiefs had pleaded. It may have seemed a hopeless task. But the experiences of the past two days confirmed the desire of Miss Reeside to remain with the Kiowa. Soon thereafter she wrote: "I am very happy, for I am assured that the constraint laid upon me to go to the Indians was no fancy, but the spirit of God speaking to me."

Miss Reeside, working in fellowship with Miss Ballew and Rev. and Mrs. G. W. Hicks (later with Rev. and Mrs. H. H. Clouse), won the love of the Kiowa Indians. They gave her a name that to a Kiowa held a significance beyond the English translation of it. They called her Aim-de-co (Turn-the-Other-Way). The late George Hunt, Kiowa deacon of the Rainy Mountain Church, in referring to the name Aim-de-co, told the writer that when a war party was scouting ahead of the main body, other warriors from observation points also watched for signs of the enemy. If the party in advance was seen rounding a hill or other obstruction and the observers felt that the scouts were approaching an ambush, they called out to them: "Aim-de-co (Turn the other way)!"

"We were following the wrong road," explained the Kiowa chiefs when they gave Miss Reeside her name. "She came a long journey from home to tell us to turn the other way and follow the Jesus Road."

Before the year (1892) was out, Mr. Hicks was appointed by the General Home Mission Society to join Miss Reeside and Miss Ballew to work among the Kiowa. Julia Given, a young Kiowa woman, daughter of the fierce warrior, Satank, came from Carlisle School to serve with Samuel Ahatone as interpreter. In January, 1893, while the tribes were in camps along the Washita River near the Agency at Anadarko, waiting for their grass money (rentals paid by stockmen who grazed cattle on Indian land), the first camp meeting was held for the Kiowa in spite of severe winds, cold and snow. Eight Indians found their Savior, the first to "go forward" for prayer being

Omboke, Chief Big Tree's wife. Her brother, Gotebo (who served as a deacon until his death), soon followed and was the first Kiowa to be baptized by Mr. Hicks. In the summer of 1893 the chapel at Rainy Mountain was built, Mr. Hicks and the Indians, organizing a caravan of 20 wagons, drew lumber from Texas, more than 100 miles. The children in the Sunday schools of many states contributed the money for this building (they have a memorial window in the present building). On January 17, 1894, the Rainy Mountain church was organized with eight charter members.

The 50th anniversary of the founding of the Rainy Mountain Mission was celebrated last summer, in connection with the 27th Annual Meeting of the Western Oklahoma Indian Baptist Association. A large delegation gathered—the Kiowa from Saddle Mountain and Elk Creek; Kiowa, Apache, Caddo and Delaware from Anadarko; Cheyenne from Watonga; Comanche from Walters and Arapaho from Geary. They erected their glistening tents about the commodious brick church in which the Rainy Mountain Kiowa now worship. All were offered entertainment by the Rainy Mountain church. Beneath arbors, 26 tables were spread three times a day and to them all guests were invited. Every day a beef was killed; flour, sugar, coffee, shortening, canned fruits and ice were distributed to the various Kiowa groups that prepared the meals. To the sunrise prayer meetings all tribes were called. Forenoon, afternoon and evening, during five days, long sessions were held. Many speeches were given and interpreted for the older In-

dians; many hymns were sung, those of the Comanche, Cheyenne and Kiowa predominating because they were present in larger numbers. In response to evangelistic appeals many went forward to "take the chairs" for prayers and conference with the leaders. An impressive baptismal service was held, during which over 20 Indians from the various fields were brought into the church fellowship.

Cherished memories of the older Indians were stirred when in the pageant presented by the Rainy Mountain church, three persons impersonated the pioneer missionaries among the Kiowa—G. W. Hicks, Lauretta Ballew and Aim-de-co—while all the Indians in the big tent sang the hymn composed by Deacon Gotebo nearly 50 years ago at the request of Miss Reeside: "Why Did Jesus Come Into the World?" The older Christian Indians at this 50th anniversary, having witnessed the changes wrought during the years, know why He came.

At the sunrise prayer meetings one heard answers to the question in Gotebo's hymn. Beaver (Comanche), said: "Jesus showed me the way. I take up his footprints. I will stay by the truth." Said Hoto (Comanche), "I was in the old time Indian worship, but can say that the Christian life is far better. I am glad Jesus found me. I was on the wrong trail." Said Tonemah, venerable Kiowa deacon of Saddle Mountain, "First we had but one little light and then we had many to light the way and when one candle blew out because some Indian go back in the wrong way, another relit the candle and helped the fallen one rise again to his feet."

Summer Work Projects

Season of 1944

By KENNETH DANNENHAUER

Baptist Summer Work Projects are being planned for this coming summer, according to action taken at the National Council Meeting of the Baptist Youth Fellowship in Beaver Dam, Wis. The need for them comes out of

the fact that Baptist young people are eager to find some short term job which is really helping towards reconstruction. War time emergencies in our home mission work have added extra burdens so that more workers are needed. We think the two needs can be put together and the results will form the basis for our Summer Work Projects, at the West End

Community House, Boston, Mass., in the defense area at Willow Run, Mich., at the Christian Center in Pueblo, Colo., one in California, plus two rural projects whose places have not yet been determined. All projects will run for six weeks, beginning June 26th, except that at Willow Run, Mich., which will run for three months

(Continued on page 62)

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

Only the Wife Could Understand Her Stuttering Husband

The husband stuttered so terribly that only his wife could understand. She had to interpret his Christian testimony. It was satisfactory and both were baptized

I HAD reached the farthest outpost in the Sona Bata field, 160 miles by auto road from our station, a good day's travel over rough dirt roads. From there the truck that had brought the two Congo evangelists and me was to return with a load of fiber which is eagerly bought up by traders during the war.

We had reached Thomas Mposa's outpost. Mposa was one of our first Kimpese graduates, but after a few years in mission service he had an itching, like many others, to make money in trading. So he bought a secondhand truck from a Portuguese trader and started to buy produce. But the old truck cost so much in repairs that Mposa was hopelessly in debt. After a few years of sorrowful meditating he asked to return to the service of the mission. At a meeting of pastors and teachers at Sona Bata, his request was considered. It was decided to give him another chance, but it was to be in a new and difficult field. Mposa was in earnest, and so he came out to this distant point among the Bankanu tribe.

At first he met great difficulty, for the Roman Catholic Jesuit missionaries established in this section ten years earlier claimed the area for their domain. One of their

By P. A. MACDIARMID

priests met me on the trail one day and informed me that we have no right to put teachers in this section and asked me to remove Mposa. I tried to remind him that following his argument the Catholics had no right to come into most of the Lower Congo, for Protestant missionaries were there first. To this his reply was, "But ours is the True Church; we have the Sacraments."

In spite of opposition Mposa persisted, always preaching a gospel of love and not of antagonism. He brought his wife Ma Kinitu and younger children. Gradually the influence of this couple has widened. Today Mposa has oversight of some 30 village teachers in an area of 60 by 30 miles.

We were to go to a center about 30 miles to the north where once a month he gathered the Christians from a number of villages. I was to make this part of the trip on foot, and partly in a hammock-chair that Mposa's boys had made for Tata Meki. (To most of them my native name as MacDiarmid is unpronounceable.) In earlier years, this trip and another of 70 or 80 miles I was to make before I again reached an auto road, would readily be made on foot. But what

is the use of the missionary kidding himself in thinking that when he passes 65 he can walk the hills as well as when he was 40? But by taking the more level stretches in the hammock-chair I was kept from feeling frayed out at the close of the day.

At Mposa's village we examined the inquirers of that section to see who were ready for baptism. Those selected would go with us two days' journey to the place where the big gathering was to be held. A few were accepted after being questioned as to the Way of Salvation, their own Christian experience, the testimony of fellow-villagers as to conduct, etc. Others were rejected or left for further training, some because they looked upon baptism as a saving ordinance, or because of lack of knowledge of the Scriptures, or of habits that are not befitting Christians.

Towards the end of the list came a young man who stuttered so badly that it set all the young people around laughing. Since we could hardly make head or tail of what he said, we decided we could not accept him at this time. Next for examination came the wife of the stutterer. Her testimony was so clear, not only in regard to her own Christian experience but also in behalf of her husband that the missionary and the native evangelists were unanimous in deciding that both should come into the church together. Their faces were all aglow with the thought that they were being counted among God's children. Two days later

they joined 30 others in symbolizing the Lord's death and resurrection, and when they received the hand of Christian fellowship they were supremely happy.

The Death Rate Was Appalling

For months evacuees of all descriptions trekked through Assam from Burma. When the peak was reached practically our whole mission compound at Gauhati was an evacuee hospital. The buildings were crowded to the doors with the very ill and the dying. The whole place developed what we called an "evacuee smell." Even yet, on damp days, we get an odor of it in some of the buildings. The Indian evacuees arrived in Gauhati in a terrible condition. Many of them seemed grimly to hold on to life only until they reached this place of safety. As soon as they relaxed here, they died. The death rate was appalling. Starvation, malaria, and the dysenteries were the chief causes of death. We could care for only relatively few out of the many thousands who sought safety here. Transportation was the great problem. When the railroad company could no longer supply passenger coaches, or even box cars, the refugees were loaded on flat cars where they were exposed to all weathers. The look in the eyes of those unfortunate multitudes of war victims, driven out of Burma by the invasion of Japan, will haunt us forever.—*Alice L. Randall, M.D., Gauhati, Assam.*

Chinatown Responds to the Gospel

Last summer the little chapel of the Chinese Baptist Church in New York City was the scene of two impressive baptismal services. On a Sunday afternoon seven young men and two women were immersed, and a few weeks later

three more young men were baptized. As each candidate stepped into the baptism to be baptized by Rev. Stanley B. Hazzard of the New York City Mission Society, Dr. Mabel Lee, the beloved pastor of the church, told something of the person's life and conversion.

A mother and son, Mrs. Lee Du and Robert Wah Lee, were baptized together. Last year the oldest daughter and another son joined the church. Now their family circle is complete in Christ. When Dr. Lee became a missionary this mother was one of her first contacts. Some years ago Mrs. Lee Du was sent to the hospital with a serious illness. In desperation she turned to the missionary, who had called in the home to care for her young children. For a month Dr. Lee kept the children in her own home. All through the intervening years the family have been in contact with the church and finally have been won to Christ.

Many of the young men baptized that Sunday afternoon are now in the armed forces of the United States, for *although Chinese immigrants are denied citizenship in this country they are drafted for military service.* At present this little church in New York's Chinatown has given 70 or more men to various branches of the armed forces. Through them the influence of the church and Christian center is spreading all over the United States and to far corners of the world.

Louie Gip On, one of the boys baptized in June, has gone to Sacramento, California, to work on a farm. The missionaries have received letters from him telling us of his arrival, his work, and the church he is attending. Before leaving New York, Louie sent the following letter to Dr. Lee:

"Dear Miss Lee,

"I'm sorry today I have to leave the church which I was coming so long.

I'm going to California for the immensity of time. I will inform you my occupation over there as soon as possible. I'm thank you for the enormous help from the church, especially to my teachers Miss Kirby and Miss Hawkins. This is one of the unforgettable occurrences of my life. I'm very proud to immerse in your church and become a Christian. I consider this will lead me to the new leaf of my life. Today I'm very sorry I have to leave the Church and the friends in here. I like have ten dollars to the church for the most useful of it. I cannot express how I feel when I leave. But I can tell you this church will always be in the memory of my heart. Regretfully, I'm unable to see all friends in the church before I go. I give my best regards to them. Sincerely, *Louie Gip On.*"

In connection with the church a full Christian center program is carried on for men, women, and children by Dr. Lee and her missionary associate, Mrs. Robert Boltwood. Too much praise cannot be given the faithful volunteers who come to the church every Sunday to teach English and Bible. A large part of the work is with young men from schools or laundries outside Chinatown. Through English lessons they are helped to become acquainted with the United States and her customs; through the Christian friendship of their teachers they are gradually won to Christ.

The Chinese women of the community also represent an important and developing field of work. Many of the women have large families and work in factories all day. Nevertheless eight of them come to the center two nights a week to study English. Because the missionaries are their friends, the women gradually become interested in the church and all that it stands for. Each child in the kindergarten, in the clubs or Sunday school classes represents a home to be won.

Enslavement or Freedom?

A declaration on Religious Liberty by the Committee on Public Relations

WE ARE passing through a period of world-wide social convulsion that will bring forth for all mankind a more hopeless enslavement or a more fructifying freedom.

As the earliest champions of full religious liberty for every man throughout the world, the Baptists of America have a special obligation today to make international the freedom of religion which their fathers succeeded in making national.

Therefore we, the Joint Conference Committee on Public Relations, appointed by the Northern, the Southern, and the National Baptist conventions, representing approximately eleven million Baptists, having been empowered by these bodies to speak on matters that involve public relations, make the following pronouncements:

We reaffirm the American Baptist Bill of Rights, passed unanimously by the above conventions, meeting in annual sessions, 1939.

We believe that religious liberty is a God-given, ineradicable right, to be recognized and conserved by all human agencies that exercise authority;

We believe that every form of compulsion in religion, whether it be by a religious body or a civil state, is a wrong justly to be condemned;

We believe that religious liberty is the ultimate ground of democratic institutions, and that wherever this liberty is questioned, restricted, or denied by any group—political, religious, or philosophical—all other human rights are imperiled.

Worthy religion rests on the conviction of the competency of the human soul to deal directly with God and the right and need for such dealing. To deny to any soul the full exercise of this sacred right is to violate his dignity and worth as a human being. Every form of restraint or coercion of man in his converse with God is a sin against personality and a hindrance to human welfare.

Voluntariness in personal and corporate worship, institution, and service is essential to vital religion and to the spiritual development of society. No man, no government, no institution, religious or civil, social or economic has the right to dictate whether or how a person or a group may worship God. No civil authority may rightly make a law decree, or regulation, respecting an establishment of religion or affecting its free exercise, or may rightly prefer or favor one form of religion above another.

Among the freedoms to be secured for humanity, freedom in religion is most basic and constructive.

Free churches in free states, each helpfully, freely encouraging the other is the ideal, but with no administrative or financial dependence of one upon the other.

In the history of religion, only in the United States has this relation, essential to this full freedom, been attained and given constitutional recognition. Upon the representatives of the United States to the peace conference will devolve the responsibility for setting forth and supporting this fundamental right which is an American principle.

In consistency with the leading part Baptists had in securing this course in our country; in consistency with our contention and practice; and in view of the impending international negotiations, Baptists are under urgent, imperative obligation to do all possible to have included in the terms of the new world order the establishment and maintenance of absolute religious liberty for every man of every faith and of no faith.

We urge that all Baptist conventions and associations discuss this issue, pass appropriate resolutions, and send copies to their representatives in the Congress and to the President of the United States.

We further recommend that all pastors preach upon this subject and secure from their congregations an endorsement of worldwide religious liberty. And we suggest that February 6, 1944, Baptist World Alliance Sunday, be the day on which these sermons shall be preached.

THE JOINT COMMITTEE ON PUBLIC RELATIONS

Southern Baptist Convention

D. V. JEMISON
O. C. MAXWELL
E. F. CAMPBELL
J. M. NABRITT
E. H. DE GROOT, Jr. (Secretary)
E. A. WILSON
N. I. GRESSITT
T. L. HOLCOMB
E. HILTON JACKSON (Chairman)
J. B. LAWRENCE
CHARLES E. MADDRY
PAT NEFF
LOUIE D. NEWTON
J. T. WATTS
RUFUS W. WEAVER

National Baptist Convention, Inc.

J. B. ADAMS
H. H. BUTLER
C. D. HUBERT

Northern Baptist Convention

W. S. ABERNETHY
C. W. CRANFORD
W. W. EVERETT (Treasurer)
C. M. GALLUP
J. C. HAZEN
G. G. JOHNSON
WILLIAM B. LIPPHARD
GORDON PALMER
GORDON POTEAT
E. H. PRUDEN
JESSE R. WILSON

The New Year

A Prayer for the New Year

O GOD, our Father, as we come to the close of the old and the opening of the new year, we thank Thee for Thyself. We could not have come through the past year without Thee; and without Thee we dare not enter the new. At the threshold we pause in Thy presence.

We pray for strength. Our selfish natures would pray for protection. But do Thou, O God, give us Thy strength to be unselfish; strength to bear with courage our own suffering and losses, and with compassionate sympathy to share those of others.

We pray for vision. Grant to us a vision of the meaning of Jesus Christ in our own experiences that will break through the unrealities of our lives as Christians; a vision of Thy purpose for all the people of the world which will enable us, even while we struggle in war, to live above hatred for any man; a vision, O God, that will light the way to Thy good will among men.

We pray for peace. For all the people of the world who suffer, for whom the way ahead is dark and painful, whose hearts are filled with care, we beseech Thy peace, the peace, O God, of Thy Fatherhood and of Thy Saviourhood.

Do Thou, Father of the Nations, create within the peoples of the world the moral capacities for peace so that Thou canst commit unto their hands the peace of the nations, through Jesus Christ, our Lord, Amen.—
M. THERON RANKIN, in *The Religious Herald*.

New Year Scripture

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.—*Isaiah 61:4*.

Jesus Christ the same yesterday, and today, and forever.—*Hebrews 3:8*.

So teach us to number our days, that we may apply our hearts unto wisdom.—*Psalms 90:12*.

New Year Thoughts

In the difficult and desperate days of the new year, it surely behooves us to fix our thoughts on those "unshakable things that remain" and to cleave trustfully and obediently to Him whose purposes are as changeless as His own Being. His will is bound to prevail. Let us wisely remember that He is a God of righteousness, and that He has principles by which He governs both nations and individuals, which principles He cannot and will not compromise.—REV. GEORGE W. TRUETT.

Judged by the calendar, it is the New Year. But is it, or will it be, a new year in so far as our inner lives are concerned? Is it or will it be new for our homes, our nation, our world—new in the sense that it is a year when we shall recognize and live by new values, new ideals, new principles, or perhaps old ones that are new to us through their long neglect? If so, then it will be a new year; if not, then no calendar-making can make it new.—*The Biblical Recorder*.



I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not well, but all things shall be well, because this is God's world.—ROBERT BROWNING.



I'll not turn back to past mistakes
And dwell on them again;
But onward press to future tasks
With strength renewed and sane.

No matter what the past has held,
The future days are mine;
To plan, to work, to build anew,
With guidance more divine.

A larger life, a deeper faith,
A purer love, a nobler goal
Shall be the aim of my desire,
The earnest purpose of my soul.

—R. H. WHITNEY in *The Presbyterian Hospital Weekly Messenger*

Some Brighter Dawn

Out of this dark will come some brighter dawn.
Face Eastward, O my comrades, and move on;
Face toward the hills where the first gleam of light
Will pierce the pall of this strange lengthened night,
Where there will burst a sudden glorious flower.
Move forward, Hearts, perhaps this very hour,
Sooner than we think, it may be here:
The dawning of a day that will be clear,
With the roadway straight and shining at our feet.
Rise up with faith and courage now to meet
The dawn—that brighter dawn where light will run
To meet all those who journey toward the sun.

GRACE NOLL CROWELL

From *Some Brighter Dawn*, published by Harper and Brothers. Used by permission. Reviewed on page 35



Change and decay in all around I see;
O thou who changest not, abide with me.



WORLD PARISH DAYS IN WISCONSIN: *At Bangor, Wis., Pastor P. H. Norton leads the opinion forum. Pastor Otha Holcomb distributes at New Richmond copies of "The Baptist World World Times". On the opposite page Assistant Pastor Roger Youngquist at Eau Claire leads the choir*

Still Under the Spell of World Parish Days

Interesting reports from here and there that reveal the effectiveness of World Parish Day

As the World Parish Day program swings into its second phase, reports are coming in on results of the first months' meetings. The evidence all goes to show that wherever a church takes hold of the plan with enthusiasm and carries it out as outlined, allowing sufficient time for thorough preparation and build-up of interest, the result is a World Parish Day that is a high spot in the church's program for the year—and a real spiritual experience as well.

A small church in Adams, N. Y., had an unusually successful day. The suggested program was carried out in full "with trimmings." Service mothers and wives (38 of them) were given red roses and escorted to special seats. Note this brief but enthusiastic report: "Resident membership 190—attendance at World Parish Day 208. Very happy time. Great enthusiasm. Still under the spell."

Another church in Fulton, N. Y., promoted attendance by announcing that there would be a roll call on World Parish Day.

World Parish Day workers called on the entire membership of the church to tell them about plans and enlist their cooperation. They gathered photographs and documents of great value and interest to the local church. The roll call was held after the fellowship supper on World Parish Day, and each member stood up as his or her name was called.

A church in Parma, N. Y., worked out its food problem by appointing 12 hostesses, each to preside over one of 12 tables. The hostesses solicited the covered dishes for their own tables and assigned places to the cooperating families who attended.

The four Baptist churches of Des Moines, Iowa, worked together on their World Parish Days. The separate committees met in joint session to discuss plans, and a special committee was appointed to arrange for one large exhibit which was moved from church to church. Two of the pastors challenged each other to an attendance contest on the basis of percentage of resident

members present at their World Parish Days.

The Haskins Baptist Church of Haskins, Ohio, enlisted the cooperation of the local school board. The superintendent of schools loaned the church its electric phonograph to play the World Parish Day recordings, and allowed the typing class to prepare the programs for the day.

A Baptist church in Colorado arranged as part of its exhibit a reproduction of the seal on the *Northern Baptist World Charter*. The circle was large enough to be the right size for a five-foot Christian flag. A concealed electric fan played on the flag, causing its folds to ripple. The effect was beautiful and impressive.

Service men from the First Baptist Church of Springfield, Massachusetts, contributed to the church's World Parish Day by sending in 66 different church or chapel calendars from wherever they were stationed. These were displayed together with the pictures of the service men. There was a large membership turnout for World Parish Day.

The Emmanuel Baptist Church of Indianapolis had an attractively decorated booth where workers signed up new subscribers to *Missions* and the state paper.

The new subscriptions received on World Parish Day equalled a third of those already on the list.

From Cleveland, Ohio, came this interesting report, "I write to express gratification for the plans which you and your associates made regarding World Parish Day. It has been conducted in every one of the cooperating churches with fine results. The speakers you sent to us were excellent. The recordings could not have been improved. We had a total of 4,200 in attendance at our meetings."—*D. R. Sharpe*, Secretary of the Cleveland Baptist Association.

The World Emergency Fund Is a Continuous Effort

Since the January issue had to go to press before the gifts on the Sunday of Sacrifice could be tabulated, no statement can be given in this issue about the results of the special effort on behalf of the World Emergency Forward Fund. A complete report will appear in the February issue.

In the meantime, it should be remembered by all our churches that, whatever the amount raised, it could never be enough to meet all the pressing needs for relief that exist in the world today. Although the intensive effort on behalf of our Forward Fund was scheduled for the nine weeks prior to December 5, the Fund should be thought of as a continuous project. Further contributions from the churches will be both needed and welcomed.

It is Time to Plan for Every Member Enlistment

Since the large majority of Northern Baptist churches hold their Every Member Enlistments in the spring, this is the time of year when they are beginning to make preparations. On the back

cover of this issue of *MISSIONS* appears an announcement about the new materials that are available this year in the Every Member Packets. It is urged that all of our churches send for this material as soon as possible so as to have time to give it thorough reading and study. Adequate preparation is the secret of success in this, as in any other project.

In some towns where our Northern Baptist churches are located, a United Church Canvass will be held during the period from February 20 to March 12. This cooperative interchurch movement is taking hold very well. Many churches find that their own Every Member Enlistments are more successful when they carry them on simultaneously with other churches of the community—thus generating widespread local interest for the work that the churches are accomplishing.

The Unified Budget Needs a New Year's Resolution

Northern Baptists started out with a will to accomplish their objectives for the present fiscal year. During the summer and early fall months, receipts on the Unified Budget were running nearly 25% ahead of last year's

receipts during the same period. But in the late autumn a falling off began to be noticeable. The percentage of loss is not large and can easily be made up before April 30. But it is serious enough to call for a resolute facing of the situation and renewed consecration to our task.

This year because of the great need that exists in the world, and the still greater needs that will become apparent after the war, we have set ourselves to raise a total sum of \$4,500,000—nearly 25% more than we sought last year. If we do not rally now and determine that there shall be no further falling off in the contributions that support our missionary and relief programs, we will surely not reach our goal. *Let's make a New Year's resolution that we will not fail.*

No January Book

Some churches have been inquiring about the annual publication of the Council on Finance and Promotion known as "The January Book." This year it was decided that *The Northern Baptist World Charter* would take its place. (See pages 32-33.) This new publication is very similar to the January book, but contains some general denominational information as well as stories of our mission work. *The Northern Baptist World Charter* is not being sent out to all Northern Baptist churches simultaneously because it is intended for distribution on World Parish Day. Shortly before its World Parish Day, each church will receive a supply of the "Charter books" for its membership. There is no charge for them, but voluntary contributions from the churches, to help defray the expenses of printing, will be appreciated. An amount equivalent to about 5¢ per copy is suggested.





Pike's Peak, photographed from Colorado's Garden of the Gods

It Happened in Colorado

A Colorado pastor shares his concerns over developments in his State Convention, because they have significance for the entire denomination

By ANGUS C. HULL, JR.

WHEN I boarded the train to return home from the recent Colorado Baptist State Convention it seemed as if there was nothing of importance to report. I was discouraged and disappointed. I think it was Anatole France who said, "I have spent my life twisting dynamite into curl papers." In spite of some good things said and done by Colorado Baptists, I left with the feeling that they had handled something as significant as dynamite for the changing of human life and society as if it were only curl papers. It was almost as if a man had asked for bread and had been given a stone. It was like holding a cup of cold water before a man dying of thirst in the desert and then casting the water into the sand.

One of the problems before ancient theologians was how many angels could sit on the point of a needle. Another problem over which they bled and died was whether the Son was of *like substance* to the Father or of the *same substance* as the Father. To those who give allegiance to Jesus Christ as the Son of God it would seem that for Colorado Baptists the niceties of exact statement of theological position had been made a point of division when they might have united in a great crusade to bring the entire world under the sway of His life and teaching.

Today a world war is being fought. Life and liberty are in danger. Yet Baptists gathered in their annual

Colorado convention voted to sever all fellowship with the Federal Council of Churches. Although Baptists have always maintained that there could be no creedal basis for fellowship and membership in the church of Christ save the New Testament itself, Colorado Baptists voted to request the mission boards to appoint only such missionaries as sign a statement of belief adopted by the Colorado State Convention. And although Baptists have always maintained the principle of democracy in elections, Colorado Baptists by power politics elected to office in the Convention only such Baptists as adhered to the same creedal position demanded by those who wish to establish that basis for missionary appointment by our boards.

Here is, indeed, reason for discouragement and disappointment. In an hour in international relationships, when isolationism is dead, Colorado Baptists who belong to the church of Christ which claims to be the one true internationalism of all time, vote not to fellowship with other branches of the church as represented in the Federal Council of Churches. In an hour when liberty of conscience is being fought for and men are dying for it on the battlefronts of the world, Colorado Baptists vote to require the dead letter allegiance of all missionaries to a certain creedal expression drawn up by some Baptists of Colorado as the only basis and test of Christian faith. In an hour when men claim that only the free interplay of minds

equally free should decide the issues between nations, Colorado Baptists resort to power politics to enforce a program desired by one group.

Yet as I pondered over the Convention on my way home there came to me the words of Jesus, "Be of good cheer, I have overcome the world." And I realized that there was a brighter side to this picture. As Baptist churches and as individual Baptists in Colorado we can continue in fellowship. The world needs our witness. We can carry on in that spirit, a spirit of true fellowship that carries across lines of theological difference within the denomination. Baptist churches are free and independent. *The action of the State Convention is not binding on any of them.* Regardless of the connection we can continue to be related to the Federal Council of Churches and to the Colorado Council of Churches if Baptist churches in their free autonomy so decide. We can continue to present the message of Christ, to win men and women to personal allegiance to Him in these terrible days. We need no Convention-made creedal statement to prompt us to that. We can regard the action of the

Convention as a warning to all who prize their freedom of conscience and their Baptist heritage of liberty. We can re-inform ourselves about our heritage which some of us have forgotten. Roger Williams fled from Salem because he could not be bound by civil law to attend church and in religious matters give allegiance to the state. Again and again this issue has been before Baptists. Always they have refused to bind their minds to a form of faith couched in creedal terms.

So we need not be discouraged. In these dreadful days a mood has apparently seized Baptists that threatens freedom, liberty of conscience, and the right of the human mind to explore religious truth without fear of coercion. *But that mood will pass!* Through tragic experience men will learn again that nothing can permanently fetter the spirit human, nor cut men off from fellowship with their fellow men, nor coerce them with packed legislative halls. And in the meantime, until that mood passes, those who prize these blessings and principles can continue to witness to them.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Our Privileges and Opportunities

By HARRIET W. PALMER

GREETINGS to the women of the Northern Baptist Convention, and best wishes for a year of usefulness and growth.

Let's talk about your Gift Box. Do you keep it in a conspicuous place and do you remember to drop in your love gifts frequently? If not, this is a good time to begin. You know our goal this year is \$150,000, and we can reach it if every woman will do her part. We have more to be thankful for than any other women in the world today. So shall we not show our gratitude by our gifts?

Perhaps you saw what a recent paper said about the wording on the tombstone of a certain woman

—"She was religious but without enthusiasm." Although this describes also many church members who are still living I am very sure you don't want to be in that group. So I would urge you not to be lukewarm in your missionary activities, but to be enthusiastic. I once found myself on a train with a large group of women who were working to repeal the Eighteenth Amendment. While I was not proud to be in such company, I couldn't help admiring the enthusiasm which they made very evident. The greatest and most important task in the world has been entrusted to us, and God has a right to expect that we would give to it our whole-hearted enthusiasm.

We all know what a serious matter the question of race relations has become at the present time. Christian women can do

much to help relieve the tension by their attitude and actions. We must recognize that the color of the skin does not matter in the least. It is the person himself. The Woman's American Baptist Home Mission Society has done a great deal to help the Negroes and white people to understand each other through their Negro schools. You too may do much to bring about a better racial understanding.

I wish for all of us in the New Year the gift that God gave to Solomon—largeness of heart. Great opportunities for service will be coming to us and we shall need this largeness of heart to meet them.

Woman Power

By ANNA CANADA SWAIN

PROBABLY never before in the history of the world have women been made to feel so essential to an on-going world order.

(Continued on page 62)

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Long and Tedious Are the Return Trips

On return journeys to mission fields over long and tedious routes because of wartime travel conditions, missionaries discover and utilize many opportunities for service and fellowship

THE first trip to a mission field is always the experience of a lifetime for any new appointee, but to go under war conditions is many times more unforgettable. Dr. Dorothy G. Gates had all the love of adventure and the faith in God's guidance and care that were required for the long journey from New York to Chengtu, West China. Excerpts from three of her travel letters will give glimpses of her keen enjoyment of each new phase of the journey. On October 3, 1943, she arrived in Chengtu.

DURBAN, SOUTH AFRICA

We were quite impressed with the beauty of Cape Town. It was also interesting to see Moslem women with their faces veiled and Moslem men with their fezzes. We saw the art gallery, which had the most interesting paintings I have ever seen anywhere.

We were fortunate to be in the Concord Missionary Home, a beautiful spot on one of the hills in Durban. It is run by a lady from Philadelphia and there are four houses together. Myrtle Denison and Dr. Clara Leach are with me. The food is the nearest to home style I have found anywhere.

This is the winter season and it reminds us of June at home. I have been thrilled with the poinsettias here. Some seem to measure 18 to 20 inches across and

By ADA P. STEARNS

they grow to the top of the second story of the houses. The city is like cities everywhere. We enjoyed several symphony concerts.

KUNMING, YUNNAN, CHINA

My residence in China has officially begun according to consulates' records. It was six months yesterday since I left home! It has all been very wonderful but by now a bit wearying.

Kunming is about 6,000 feet elevation and is lovely and cool compared with Calcutta, the hottest place we struck. It is all as lovely as Yunnan is reputed to be, but about the most expensive place on the globe. It costs us about \$200 a day (Chinese currency) for food alone and, at present missionary exchange of 30-1, you can figure for yourself. One person here recently got a pound of coffee for \$580 and was asked \$7,000 for an American Parker fountain pen. Many stamps are required for any letter, and five grams are the limit. We weigh our paper before we write, and thin stationery is at a premium. Envelopes are \$3 apiece! Prices vary in different localities but are astounding enough anywhere in Kunming.

Already I feel right at home. We all agreed along the way that

we are glad our lot fell to work in China rather than in any other place. The food situation in Calcutta is very acute. It was a most terrible and depressing place to be; the streets are lined and covered with poor, starving humanity. In this part of China there are lots of fruits and vegetables and the Chinese seem provided for. It is chiefly the salaried workers who are suffering. Coolies get from \$30 to \$50 (Chinese currency) for a short ricksha run. We have had delicious peaches, corn on the cob, beautiful tomatoes, beans, etc.

Rev. Carl Capen and Dr. Clara Leach came here ahead of us but have been delayed here. We have made several missionary friends en route. The other day we met a girl on the street whom we had first met the end of May. It is a small and interesting world.

I have seen a great many bound feet on the older women here. Dr. Leach says there are more here than in South China.

CHUNGKING, CHINA

Here I am almost seven months after leaving home and still living in a suitcase! I hope to settle down in Chengtu next week. Our trip has been a rare privilege. We have gained much in world understanding.

I must say a word about South America. We had a most beautiful flight, my first, across the Andes near the top of the western hemisphere. It was as casual as a train ride but momentous and thrilling, too. Americans, British and Argentines were very friendly and we had a pleasant social life in Buenos Aires. A high spot was a visit to a children's hospital

where we met Miss Kenny, niece of Sister Kenny, there to teach Kenny polio methods. We visited other progressive medical centers, too. The most inspiring experience was the Spanish Easter sunrise communion service at a dear little Argentine church.

I haven't mentioned our brief stay in India. We visited the Haffkine Institute in Bombay and saw them milk several kinds of snakes for venom which they use in making anti-venom serum. We saw their splendid plant with research facilities as well as those for making all of the usual serological products. We visited the Taj Mahal! It was the experience of a lifetime. Pictures can never do it justice. The magnificent old fort at Agra and the Hindu city of Benares came next.

We flew over the "hump" to Kunming, and so have been over two tops of the world and have been up where the oxygen is a little rare. Upon arrival we took several walks into the country, and even went up the Burma Road for a few miles in a public charcoal-burner bus for \$50 each way, really cheap in proportion to other things, and were taken up a high hill to a large Buddhist temple where we heard the priests chanting their evening prayers. At the entrance was a lovely large lotus pond with many goldfish.

We found Chungking disappointing after our stay in Kunming. The city is hilly, a city of steps. The house here is 139 steps below the main street, and going anywhere is an ordeal. We are along the Yangtze River facing the ranges of beautiful hills, and the life along the wall and waterfront and the variety of boats make it a most interesting spot.

With the autumn festival and the Generalissimo's election as President we have had some in-

teresting festivities. Last week we attended the nurses' graduation exercises at the Canadian Hospital, a splendid institution which also has a laboratory technicians' school.

Sincerely yours,
Dorothy Gates.

Long before these letters reached the United States, Dr. Gates was hard at work studying Chinese in the language school at Chengtu.

The older missionaries returning to their fields were occasionally brought into service as they visited the work of other missions.

Dr. Clara C. Leach wrote of their attending a Bible Conference in South Africa conducted by very able Bible teachers. Rev. Carl M. Capen and Dr. Leach responded to several invitations to speak about China, for the following month there was to be a drive for China Relief. Through one such meeting they met a young Chinese man on his way to the United States to study medicine at some university. All the Chinese in this area of South Africa were from the Meihsien area of South China, the general destination of both Mr. Capen and Dr. Leach, and friendships were quickly formed.

Dr. Leach, Miss Myrtle C. Denison, R.N., and Dr. Gates made the most of visits to outstanding mission hospitals wherever they stopped. Dr. Leach addressed the nurses of the Zulu Hospital at Durban, a fine hospital of 300 beds with the best nurses' training school for Zulus in the Union of South Africa.

Miss Myrtle Denison told of their invitation to speak in the largest Baptist Church in Buenos Aires. There was a large congregation in spite of their previous attendance at Sunday school, morning service, a five o'clock baptism and six o'clock commun-

ion. The entire missionary group in Buenos Aires had a social occasion together: Southern Presbyterians, Disciples, Brethren, Northern and Southern Baptists, Lutherans, Swedish Alliance, and converted Jews ministering to their people. The Southern Baptist Convention, including Paraguay, Uruguay and Argentina, turned out in full force to greet them. Miss Denison had some significant conferences with girls interested in nursing, a profession not yet readily accepted in South America and girls must have courage to enter it. The presence of outstanding American Christian nurses was very stimulating.

Language was no barrier to other activities as well. Miss Archer recounted her cooperation with the ship's Argentine cook: "I took charge of the kitchen and we cooked a Chinese meal. The cook understood two English expressions, 'O.K.' and 'All right,' and I knew only lone Spanish words, but by using these and sundry gestures we produced some fairly good Chinese food. For the meal 15 officers joined us. The whole boat was quite excited about it. The carpenter made chop sticks. Miss Louise Campbell made a menu and the place cards in Chinese. The officers kept theirs and their chopsticks for souvenirs and a menu card is being taken back to the Company in Buenos Aires."

Dr. Leach's letter from Kunming, Yunnan, voiced the compelling motive of these weary pilgrims. They helped many fellow travelers on the long journey, but as they neared China and her evident need the party was anxious to press on to their appointed fields.

"From people whom we met along the way, also from what we see and hear in this place, I am

(Continued on page 64)

TIDINGS



FROM THE FIELDS

A Stout Team for Saddle Mountain

By FLORENCE C. MEANS

MANY years ago a child in a New York State parsonage listened to thrilling tales about Saddle Mountain, Okla. In 1928, grown into young womanhood, she visited the mission. But it was not until the summer of 1943 that a long dream came true and she stepped into the neat grounds of the new church. She viewed the exquisitely tended grave of Lucius Aitsan, first ordained Kiowa, in the little cemetery. She stood on the platform and addressed the people. As she spoke to them, she could imagine the past days, when even the young women were wrapped in gay blankets, and when moccasins were the rule. In fancy, she could see every seat crowded, the beloved Lucius Aitsan and Mabel also among the throng.

While she uttered a paragraph in English, the English-speaking listened with courteous attention and the non-English-speaking courteously dozed. While the Rev. Mr. Chaddlesone put her words into Kiowa, the English-speaking would lapse into somnolence and the non-English speaking would waken. That's the way it always is when one speaks through an interpreter, at 94 in the shade. It was good to eat with the assembly at noon. Each family group spread its dinner in the dining hall which was put up some 40 years ago, largely by quilt money. Men and women together made those quilts.

But best of all was partaking



Mrs. Helen Reid, an early church member, Florence Means, Ruth Odlepaugh Chaddlesone and Rev. Sherman Chaddlesone at the Saddle Mountain parsonage

of communion. Sherman Chaddlesone, the Kiowa minister, administered the ordinance with reverent dignity, assisted in seemly fashion by the deacons. Indeed, nothing could surpass the quiet dignity of Deacon Tone-moh, a charter member of the church.

Three ordained ministers have come out of Saddle Mountain Church, and Sherman hopes to be the fourth. He has held the fort faithfully and worthily since the missionary pastor was called, a year ago, to a larger field in Arizona. Working with him is his

wife, Ruth Odlepaugh Chaddlesone, one of the child charter members.

In the testimony meeting which closed the day—after the touching minor cadences of a Kiowa hymn—Mrs. Chaddlesone said, "We consider this church our home; our fathers and mothers built it; now they are gone, but we still love to come to this, our home." The building of this church through their own efforts, an unusual achievement among our Indian Christians, had given it a peculiar preciousness to their hearts. Deacon John Onko, son-in-law of Lucius, said, "I wish our visitor would tell the Board that we want a woman missionary here again. A woman missionary here with Sherman, and we'd have a stouter team." I wish we might send that missionary, to make a stout team with Sherman Chaddlesone.

Annual Conference of Indian Workers

The annual conference of the Nevada-Sierra Regional Fellowship of Indian workers was held in Reno, Nevada. Delegates came from California and Nevada. Many problems were brought up for discussion. Each missionary recounted little experiences of gains made. As one example, during the past year the gambling house at Dresslerville colony 20 miles south of Stewart, Nevada, was closed each night at sunset by the townspeople so that everyone would attend church.

Many letters from men in the armed forces ask for Testaments, or express thanks at receiving

"pocket treasures." The boys tell of their opportunities to share a religious experience with a pal. I thought of the day that the Reno women's sewing class had spent three hours calling in every home in the colony. I went along with one of the women and heard her speak in Piute. Afterwards she said to me: "I tell them—'Why don't you come to church?' They say: 'You go, José. You learn to be good. We not good. We stay home.'"

One afternoon Maggie asked slowly: "Why is it God has forgotten about us Indians? It seems like He made us and then went away. White people are smart. They can learn from books. We are dumb. We never learn. We never do anything. Why?" Her discontent was evidence of God's not forgetting them!

A few nights ago we listened to John Collier, Commissioner of Indian Affairs speak to employees on the campus. Afterward when the question was put to him of the place of missions in the development of government aims with the Indian, he said: "The missionary enterprise has done far more for the Indian than the government can ever do."—*Miriam Corey*, Carson Indian School, Stewart, Nevada.

An Indian Feast with 70 Guests

This fall John and Amy White Man Runs Him entertained in honor of their son, P.F.C. Joseph Medicine Crow, who was home for a few days on his first furlough. Only those living on the land and raising their own food could furnish such an abundance as was served at that dinner. Amy herself had dressed 13 chickens, and Minnie Ellen, her fourteen-year-old daughter, had baked eleven pumpkin and lemon pies.

While Grandma Takes the Gun peeled potatoes, and other relatives prepared the fruit cup, salad, and coffee, John and Minnie Ellen put up seven long tables in the Council Lodge and covered them with paper tablecloths. Covers were laid for 70 people. Arlin, John's eight-year-old grandson, carefully placed red, white, and blue napkins at each plate. He thought it was girl's work, but did it nevertheless, because everyone else was working and he was willing to do his part. The head table was reserved for the guests of honor, the missionaries, Mrs. Deernose, Victor Sings of Crow Agency, and McKinley Backbone. When it was time to sit down the host counted and found that there was still room at the tables, so like the story in the Bible of the wedding feast, some were sent out to invite more until all places were filled.

When the meal was finished John reminded us that it was prayer meeting night so instead of after-dinner speeches, there were prayers offered both in English and in Crow for the boys in

the service and the nations at war. Dr. Petzoldt spoke briefly of the fine heritage which Joe was carrying on from his grandfathers, Chiefs Medicine Crow and Yellowtail. He said we were honoring Joe, who represented all our service men. Victor Sings led in two Crow songs. After this heart-binding service John announced that some of the relatives had brought gifts for Joe to give to members of his father's clan. As the missionaries belong to this clan, their names were called. When the gifts had all been distributed, I was again called to accept a gift of money from Joe for the church.

While some of the women and girls washed the dishes and put the kitchen in order, the rest enjoyed Miss Olds' movie film, "Crows on the Jesus Trail." This happy occasion among relatives and friends will be a beautiful picture for Joe to take with him wherever he is sent. For us who stay at home it will be a reminder of the good things that come to those who walk in the Jesus Trail.—*Malvina Johnson*.



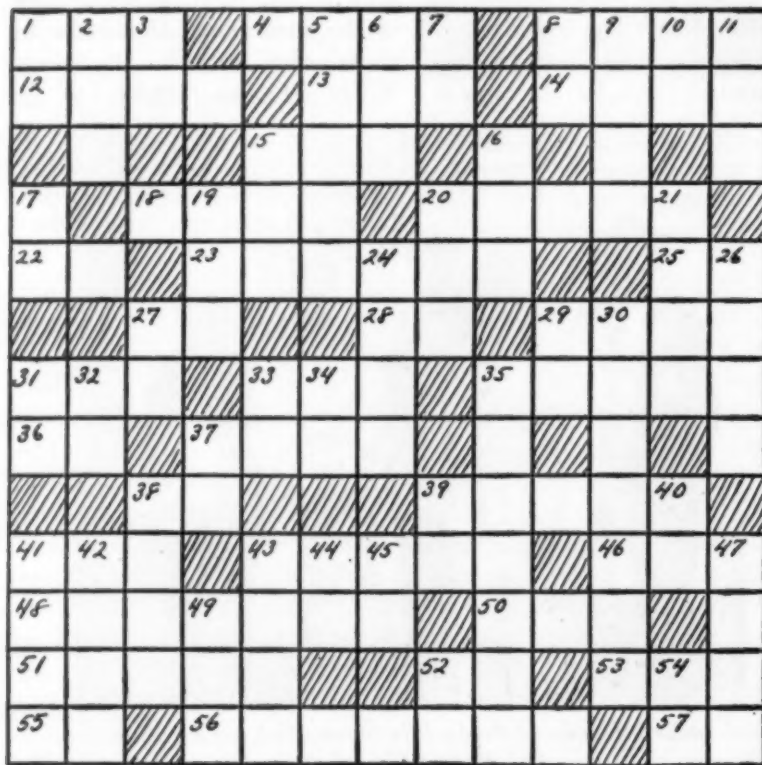
Indian deacons of the Saddle Mountain Kiowa Indian Baptist Church

MISSIONS CROSS WORD PUZZLE PAGE

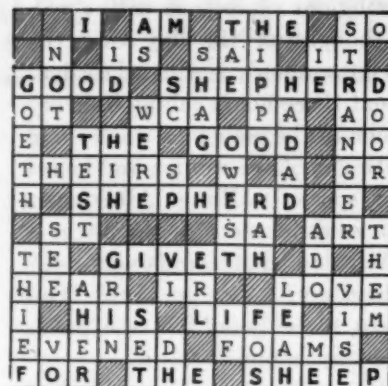
Number 71—Jesus as Messiah

ACROSS

1. "... others, Jeremias." Matthew 16:14.
4. "he hath founded it ... the seas." Psalm 24:2.
8. "... shall not be unto thee." Matthew 16:22.
12. "which built his house upon a ..." Matthew 7:24.
13. A city of Benjamin. I Chronicles 8:12.
14. Girl's name. 15. Kine (Scot.). 17 and 18. "And ... give unto thee the keys of the kingdom." Matthew 16:19.
20. "pull down my barns, and ... greater." Luke 12:18.
22. "but ... Father which is in heaven." Matthew 16:17.
23. "tell it unto the ..." Matthew 18:17.
25. Regius Professor.
27. "But whom say ... that I am?" Matthew 16:15.
28. Hebrew deity. 29. At sea.
31. "... I say also unto thee." Matthew 16:18.
33. "Thou art ... Christ." Matthew 16:16.
35. "the stranger that is in thy ..." Deuteronomy 14:21.
36. "the Son ... the living God." Matthew 16:16.
37. "and not that thy whole body should be cast into ..." Matthew 5:29.
38. River in Italy.
39. "some ..." Matthew 16:14.
41. Self (Scot.).
43. "bind on earth ... be bound in heaven." Matthew 16:19.
- 46 and 57. "flesh and blood hath ... revealed ... unto thee." Matthew 16:17.
48. "Perceive ye how ye ... nothing." John 12:19.
50. Suffix forming participle.
51. "and ... I say, Rejoice." Philippians 4:4.
52. Whirlwind off Faroe Islands.



© WAW CO



© WAW CO

NO. 36.

Last Month's Puzzle

53. Highest note in Guido scale.
 55. Nova Scotia.
 56. "not with me is ... me." Matthew 12:30.
 57. See 46 Across.
- A saying of Jesus is 1, 4, 8, 12, 17, 18, 20, 22, 23, 31, 33, 35, 36, 37, 43, 46, 48, 56, and 57.

DOWN

1. Capital of Moab. Numbers 21:28.
2. "Do ye ... believe." John 16:31.
3. District of Columbia.
5. French infantryman.
6. "... of the prophets." Matthew 16:14.
7. "and your joy ... man taketh from you." John 16:22.
8. Thallium.
9. "he hath sent me to ... the brokenhearted." Luke 4:18.
10. "shall be loosed ... heaven." Matthew 16:19.
11. "Whom do men ... that I am?" Matthew 16:13.
15. Knight of Legion of Honor.
16. What did you say?
17. I am (Cont.).
19. "He casteth forth his ... like morsels." Psalm 147:17.
20. Bachelor of Civil Law.
21. Tedious (Prov. Eng.).
24. "They ... to and fro." Psalm 107:27.

26. "And it came to . . ." Luke 9:18.
27. Three feet. 29. Lava.
30. "We have seen . . . things today." Luke 5:26.
31. Dialect of Eastern Assam.
32. Newfoundland.
33. Tellurium.
34. House of Lords.
35. Channels worn by water.
37. ". . . everyone that thirsteth." Isaiah 55:1.
38. "between blood and blood between . . . and . . ." Deuteronomy 17:8.
39. Same as 28 Across.
40. "Let your light . . . shine" Matthew 5:16.
41. "and meted out heaven with the . . ." Isaiah 40:12.
42. Unit of work (pl.).
43. "Paul and Silas prayed, and . . . praises unto God." Acts 16:25.
44. In the middle of this.
45. Indian plant used for dyeing.
47. "Some say . . . thou art John the Baptist." Matthew 16:14.
49. By the way of.
52. "whatsoever thou shalt loose . . . earth." Matthew 16:19.
54. Long Island.

MISSIONARY • EDUCATION

Prayer Experience from All Nations

Many churches observe a Week of Prayer for Missions in January. Many of them pray for different folk. Few of us stop to think that some of these other folk have offered prayers which can be of help not only to themselves but to us. Perhaps some of our yearning and ambition to experience God can be made real through the fellowship of prayer with the folk of many nations. From *The World at One in Prayer*, edited by Daniel Johnson Fleming, Harper & Brothers, \$2.00, have been selected 11 prayers with reference to author, country, and page. This world prayer experience might be enhanced by having an international prayer group and assigning to different members of the congregation the privilege of reading the prayers of folk from around the world. For hymns we would suggest such titles as: "That Cause Can Neither Be Lost Nor Stayed," "God of Grace and God of Glory," "Spirit of God, Descend Upon My Heart."

To fit into the picture of the world today, the selections begin with the Christian Home and reach out through these different prayers into the life of common

folk. We have chosen prayers which make us conscious of the world-wide kingdom of God.

FOR A CHRISTIAN HOME: "As the wild rose glorifies thee, O Lord, with its beauty and fragrance, so help us to glorify thee through our family. Just as a lamb follows its shepherd help us to follow thee by becoming a family who love one another, help one another, and comfort one another. Help us to become this kind of a family. *Amen.*" Korean, page 70.

PRAYER OF A LONELY CHINESE STUDENT: "Almighty God, our Heavenly Father, thou hast made the earth and the people thereon, white, yellow, red or black, at thy will and they are all good in thy sight. I beseech thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorn, give me wisdom that I may understand that people of whatever complexion are all thy children and thou art their Father." Page 45.

A TEACHER'S PRAYER: "Lord, thou who didst teach, forgive me for teaching, for bearing the name of teacher which thou didst bear upon earth. Give me supreme love for my school. Grant, Master, that my fervor may be enduring and my disappointment transient. Take from me this improper desire for justice which still disturbs me, this base suggestion of protest which rises within me when I am hurt. May I not be pained by the lack of understanding nor saddened by the forgetfulness of those whom I have taught. . . . Show me the possibility of thy gospel in my time that I may not give up the daily, hourly battle in its defense. . . . Come with me; sustain me; many a time I shall have no one but Thee at my side. . . . Only in thy look shall I see the sweetest of approbation. *Amen.*" Gabriela Mistral, Chile, page 15.

A SURGEON'S PRAYER: "Our Father . . . may the holy compassion of the good Nazarene direct all my life today; may the sharp blade in my hands open the flesh only, that as one day on Calvary, the wound may bring health; purify my soul as I enter the White Chamber where every day I seek thee in the life I bring

Bible
Book-of-the-Month
HABAKKUK
For January

into the world or in the death that bows us all beneath its cold touch; when the scarlet blood must stain my hands, may it bring peace and comfort to my brother; may the painful gasp of the soul that approaches the journey's end, the agony that whitens the face of his loved ones, the deep anguish which brings the terror of failure, or the infinite peace of humble victory—may all these things that every moment surround my life, be translated into a never ceasing prayer that rises to thy throne. And in that supreme hour, when the life of another trembles in my hands, as my knife must search the pulsating recesses for the hidden lair of death, forgive the wounds I must make. *Amen.*" Dr. Alfonso Mejia Corona, Mexico, page 19.

MINERS: "O Almighty God, our Shield and Defense, who never slumberest nor sleepest: We humbly entrust to thy gracious keeping our brethren who descend into the mine, and labor beneath the ground; be thou to them a light in the darkness, their stay in every time of weakness; let no falling stones overwhelm them, nor the fire damp approach to hurt them; but give thine angels charge over them to keep them in all their ways; that, earning their bread in quietness and safety, they may return each day with a thankful sense of thy goodness to glorify thy Holy Name; through Jesus Christ our Lord. *Amen.*" Great Britain, page 24.

FOR THE "LITTLE GARDENS": "Dear Guardian of the Gardens, bless all the little gardens tucked away out in the bush. It is hard to find workers to tend them all; to keep them weeded and watered. O great Gardener, send thy sunshine and thy rain on them with special wisdom. And the weeds,

don't let them grow in choking abundance. Give someone the urge to keep them pulled out. Look tenderly upon these little gardens with special love. *Amen.*" Ekebe, Belgian Congo, page 95.

FULFILL THY PROMISE: "God, our Father! Thou hast promised us in thy name to make the people of the world one, and also thou hast promised to make this world thine own Kingdom. O God! Fulfill this thy promise for us soon." Kali Yuki, Japan, page 56.

A PRAYER FOR ALL NATIONS: "O Lord, guide the leaders of the nations, so that they may govern the people by Thy holy will, that they may lead them in the way which Thou dost point out; that they may turn them away from what is evil in Thy sight; that they may guard them carefully as a great treasure which Thou hast entrusted to them. Out of love to Thy nations, Creator, fill leaders of nations with fear of Thy judgment. And for their sakes and their salvation, do not be wroth, O Lord, but uphold them with the spirit of strength, wisdom, and purity. May their souls be saved as they seek the salvation of the nations, looking day and night unto Thee, as the Leader of all leaders and the Lord of all lords. Have mercy on us, All Merciful, and hear our prayer. *Amen.*" Bishop Nicolai Velimirovic, Serbia, page 152.

FOR RACIAL FELLOWSHIP: "Almighty Father, we, who are members of different races and confessions, desire together to worship thy holy name in fellowship with each other. Thou art our Father, and we are thy children; show us that our hopes and fears and aspirations are one. Forgive, O God, the envies, suspicions and misunderstandings which have blinded our eyes and thrust us asunder. Purify our

hearts; and teach us to walk together in the laws of thy commandments and in the ways of human friendship. Help us, O God, to give honor where honor is due, regardless of race, color, or creed, following what our inmost heart tells us to be thy will. Deepen our respect for unlikeness and our eagerness to understand one another that, in a higher unity of the spirit, we may transcend our differences. Gladly may we share thy best gifts, working together to build the city upon earth, we ask in thy holy name. *Amen.*" Netherlands, page 33.

BORING A HOLE TO GOD: "Teach me to pray—thus help me to bore a hole through which I can see thee." New Guinea, page 117.

PRACTICING THE PRESENCE: "Help us, O Father, to cultivate a discipline of silence in moments of communion with thee, that in practicing thy Presence, we may hear thy still small voice, cheering and guiding us on life's highways. And so lift us from a depressing sense of loneliness, that often creeps in, as we face the hard facts and problems of life, and give us the joy and assurance of thy eternal companionship. *Amen.*" Rev. Thomas David, India, page 107.

Baptist World Charter

This pamphlet is being distributed in connection with World Parish Days. The book is now on the Reading Program. If you should be unable to put on a World Parish Day in your church it is possible to obtain a copy of *Northern Baptist World Charter* from the State Convention office at five cents a copy. The material should be read and this arrangement is made to encourage its reading, as this takes the place of the former January booklet.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors



Interracial fellowship at the Youth Council Baptist meeting in Beaver Dam, Wisconsin

Dear Friends of the Fellowship

A bell tolls in a belfry tower, a page turns in the calendar, a new year is born. What kind of year will it be?

We cannot foretell its happenings, challenges or emergencies. We can make our hearts ready to meet them. We can do more. We can make this year different.

Sensing all too clearly that we have come into a sacrificial time we can give ourselves to Christian living and serving in such a dedicated spirit that it claims the unusual in time, energy, effort and money. Such a year as this calls for an all-out abandonment in the Christian cause which is the only hope of the world.

Is the youth program of your church throbbing with energy expended in worth-while tasks? Is it doing something that makes a difference in your community? Are others aware that you place the constructive program of Christ first in all of your concerns? The year 1944 can be different for many people because of you.

I well remember hearing the beautiful, deep-throated bells, high in a cathedral tower at mid-

night in the city of Munich. When will the music of hope ring out over them again? The dedication which Christian youth will make and act upon this year can set hope ringing in far-reaching and countless ways. May the bells of this New Year be the summons to sacrificial Christian action on the part of the entire Baptist Youth Fellowship.

Very sincerely yours,

Elmer P. Kappner

Christian Service from a Trailer

Being a missionary for as short a time as three months is a tremendous experience! During the summer of 1943 I worked for our American Baptist Home Mission Society in a defense area, Lenox Park, just outside Burlington, Iowa. This service was made possible by the World Emergency Fund. The community still suffers from a bootleg reputation which it earned during prohibition days. Immorality runs rampant. Delinquency among the young people and even some of the boys and

girls is serious. The needs for Christian influences are enormous.

However, there are a few people there who have hopes for a better way of life, and these are the backbone of the Mission Center. After long hours of work in the railroad shops or at the Ordnance Plant, the men have erected the Center building for the work. A very attractive sanctuary covers a basement which is used for nursery school, club room, social hall, dining room, etc. The women have scrubbed, painted and varnished. The young people as well as some of the boys and girls have contributed what they could.

Last summer in cooperation with a city-wide program, Lenox Park had its first Vacation School under the direction of the full time worker, Miss Ida Chrisler. Our School was one of the best in the city. The junior boys made a picket fence for the lawn and the girls designed colorful vases for the center as well as making maps of Palestine and charts to show how missionaries in other lands work. The play which they wrote themselves concerning the life and work of the *Burma Sur-*

geon, is unforgettable to all who saw it enacted at the closing session of the School.

The Youth Fellowship, besides its regular class session Sunday morning and the Sunday evening discussion group, met each Monday evening for a work night when we helped to paint the exterior of the Center. Of course, there were socials and "doggie" roasts besides.

At the prayer meetings where we studied the Gospel of Mark and later a course on "How We Got Our Bible," the greatest spiritual lift came to us all as these people prayed together in the group. Their sincerity and search after God was a blessing to all of us. During the summer a group of men asked for a men's Bible study group which was formed immediately to study the life of Christ as found in the Gospel of Luke. I preached on Sunday mornings and called in the homes during the week. During August there were Vacation Clubs with hikes for the boys and sewing classes for the girls with many stories of great Christian leaders for both.

In one period of three days, there were three arrests in the Park. One man had beaten his wife once too often. Another husband eloped with a woman, the mother of thirteen children, who took her fifteen-year-old daughter along with her. The third case was a twenty-year-old lad who had been discharged from active service in the armed forces because of a mental breakdown on maneuvers. Through these court cases I became personally acquainted with the hard-boiled police matron who wished me God-speed and said, "No mission society could have sent you to a more needy spot than Lenox Park."

Like many others in the community, I lived in a trailer and experienced that kind of life at first hand. It was a wonderful summer and has made me an even greater booster for home missions. More and more young people will have similar opportunities as the newly planned summer work projects are put into action. In only three months I learned that you can't beat the thrill of Christian service through our mission societies.—*Kenneth Dannenhauer.*

A Japanese Relocation Center Celebrates Christmas

As the cooling desert indicated the approach of winter, many a heart secretly wondered—could there be Christmas here in this desert so far removed from the flicker of city lights, for it was strange and most unusual to have desert dust for Christmas snow and no shopping to do.

But soon gifts from Christian friends outside came pouring in and busy fingers began sorting and wrapping. Church life began to hum with yuletide excitement and activity and the little isolated desert community knew that Christmas would soon be here. A

committee of young boys and girls hosed, washed and swept the church barrack. Another committee dashed out to the river for greens and to the mountain for holly, while yet another planned and made cheerful the building.

Greenery hid the bare walls and jutting beams, candles and white holly graced the windows and dozens of poinsettias made by church mothers lent color and warmth to the festive room. Young people came to the church service and felt the nearness of His Spirit in worship, and little children, wide-eyed and thrilled admired the gay decorations and looked with delight on the Christmas tree ornamented and standing conspicuously by the piano. Fathers, mothers and friends appreciative and smiling came through heavy wind and dust to hear the children sing and recite and watch again the loving scene of the Nativity.

Christmas Eve found truckloads of happy young people circling the camp, singing carols, a prelude to the crowning event, "The Christmas Festival of Music," where 200 young men and women, standing in the starlit



Children and young people at Lenox Park Vacation School

sanctuary of God, lifted their voices and sang in adoration to the Saviour who brought "peace on earth, good will toward men."

—*Mrs. Jitsuo Morikawa*, Formerly of Poston, Arizona.

The Guild Light in a Relocation Camp

The climax of my five days at the Japanese Relocation Center near Twin Falls, Idaho, came when Jeanne Mori and Shigeko Uno planned a Guild meeting in Shigeko's home, one of the most attractive I was in. Fourteen of us were present, including Ecco Hunt of Burma. When everyone had arrived, Shigeko passed out hymnals with the remark, "Let's sing some of the hymns we used to sing back home." She hadn't intended to bring a lump in my throat with those last two words. I looked inside the cover of the book she had handed me and

read, "To Shigeko, Light-Lighter, may you always keep His light shining clear and bright within you through dark times as well as on sunny days. Joyous in His service, Esther Mary McCullough." Miss McCullough had given out the hymnals, one by one, to her children and beloved Guild girls to take with them into the assembly centers and relocation camps. They had asked me to bring a little devotional which I did, something about mountains and the 121st Psalm. Ecco Hunt talked then about her girls in Burma and their faith, about the suffering of Christians in war-riddled lands, about our oneness in the greatest fellowship in the world. A moment of silence followed her informal speech.

Then we were all talking at once, released by the period of sharing, grateful beyond words for the wonder of being together

as Baptist girls and women. Much was said about the need for Christmas gifts and the way they should be distributed, about the need to understand each other's problems, about one's right to seek resettlement if one were in a place of leadership in the camp.

I was thrilled by the deep spirit of consecration which glowed in their faces, by their willingness to discuss their problems but most of all by their ability to pray. We stood in a little circle finally and voiced our petitions and our thanksgiving to our Father, each one needing forgiveness and all of us finding it together. It was a holy hour for me and I think for them, too. How many holy hours have come because of the World Wide Guild and all it holds of beauty and vision for girls around the world!—*Isabelle Gates*, Christian Friendliness Missionary.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls:

A Happy New Year to each of you, and may you find great joy and happiness in your service this year!

I wonder if each one of you has a copy of the picture we are using this month? Wouldn't it be fun to write for enough copies for every boy and girl in your class? In this picture we see boys and girls of all nations. Can you find the little Chinese boy, the girl from India and the Mexican boy? Each one is writing in his own language the same verse. If you look in your Bibles for First John, the fourth chapter, and the eighth verse you will read these words: "He who does not love, does not know God, for God is Love." What a challenge this message is to us.

Do we *really* love our Christian friends, even if they are of some other color? This is a new year and we have three hundred and sixty-five days to prove that we do love our neighbors.



The world is full of children,
In land of palm or snow,
In home of tent or palace,
No matter where we go.

They're dark, or white, or yellow,
But God loves every race;
The work of His great Kingdom
Gives every one a place.

—*Selected.*

Perhaps you would like to write the words of this poem on a sheet of paper and pin it under the picture.

Sincerely your friend,
Florence Stansbury.

Tell Me About God

By MARY ALICE JONES

In this unique and beautiful book are answered the most profoundly important questions chil-

dren can ask. "Who is God?" "Why can't I see God?" "How does God care for me?" "Does God love everybody?" With these first wondering questions the little child is approaching the great fundamental truths of religion. His whole spiritual development may depend upon how wisely he is answered.

The International Purse

Dear! Dear! After so many years of comparatively quiet, regulated life that upsetting experience just about an hour before midnight was a real jolt!

But before I tell you about that I shall tell you about myself. I shall call myself an International Purse. I have become that through the years. I am made of an alligator skin. I grew in India and was made into a beautiful purse—if you admire alligators. One day a lady, Olive E. Jones, picked me up, looked me over, and inquired how much money she would have to part with to secure me. She looked rather disappointed and went away without me. But that same lady sent for me. She went home and found a present—some money from a cousin—I have heard her tell about it as she displayed me to admiring friends.

She took me to America and after her furlough, as she called it, took me back to India. I spent much of the time there lying in a trunk. During the rainy season if I wasn't taken on a trip for some time, I was inspected and the mildew that collected on me was carefully wiped off.

When the lady went on another furlough I was re-lined by one Mr. Krishniah, an Indian Christian, a very fine man who took special interest in making me a better bag than I had been in the first place. I had additional pockets, and zippers that close and open so



The familiar Bible verse in six languages as it is written and memorized by children of four races

marvelously. And I crossed the ocean for the third time.

Often when my lady was making a purchase, or just travelling on a train, strangers would comment on me, always favorably. I felt more and more proud. On my travels I was entrusted with many precious articles found to be useful on a trip. A green fountain pen, highly prized by my lady as the last gift from her mother, was considered perfectly safe if always restored to my inner pocket. Then there was a leather covered

notebook made in Holland and given to my lady by one Alice R. Veeraswamy. Many precious notes were confided to that small notebook that fitted perfectly into one of my several pockets. In the next pocket was a little mirror presented by Miss K. C. Krupa, one of the teachers in the Emelie S. Cole's Memorial Training School, Nellore. It had a place for a photo at the back and would stand or fold. This was made in Japan. People don't have a kindly feeling, I find, for that country just

now, but my lady liked that mirror. She carried no other mirror on her trips and used that little mirror in churches, schools, and on trains when she adjusted her curls after putting on her sari, the lovely costume worn by the women of South India.

But another country is involved, too. A little knife with a pearl handle was bought in Jerusalem in 1934, and had that long name on it, though the letters had become somewhat dim. It was used for opening letters, peeling apples, and occasionally displayed with pride as having come from Jerusalem.

Another little thing often displayed was from India. In a tiny box was a still more tiny seed, and inside that *twelve* still more tiny elephants. These were given by Elsie Larson, a missionary friend in India. These were shown sometimes to perfect strangers on the train. A little folding magnifying glass was pulled out to help display the elephants. My lady had that glass about nine years before she got me. It was given to her by a Mr. Case, near Boston.

Canada, too, was represented within the walls of my zipper. A little "Iodine pencil" made in Canada was secured in India, and this was considered one of the important articles of this international collection. I can't tell you all the times that Iodine pencil was brought forth when some friend or stranger got a scratch.

Now, perhaps, cash is what you first think of in connection with a purse. But in this special purse on that special night there was only \$2.27 in cash. That was in a pretty new coin purse, the newest article in the bag, a gift from Mrs. Osborn of New York State, and there were bright new coins in it. Of course they didn't count for more because they were bright,

but my lady was especially fond of bright coins. She often said she liked to do something special with a bright coin.

But, dear me, have you forgotten what I wrote in the beginning about that "Upsetting Experience" or have you been getting eager to hear about it?

I'll just mention the rest of the things that were in my pockets, a railroad ticket to Syracuse, a bank book my lady seemed to treat with respect, a gold pen a Mrs. Cooper of Ilion, N. Y., had sent to India, a comb that is difficult or impossible to find now because most everything is being used for the war. Oh, yes, and no lady would fail to have handy that little thing girls call a "compact"—and a handkerchief, a nail file, an orange stick. Really now, you can judge for yourself if I wasn't almost a suitcase. In fact someone once called me a valise and the people laughed.

But now for that upsetting experience! My lady was walking from the subway to her hotel after giving a talk about India, and a couple of boys who hadn't learned all they ought to know about how to enjoy life gave my lady a blow, really quite a gentle blow below the chest, just enough to take her attention while they snatched me from under her arm. My poor lady was so startled! As soon as she sensed that I was gone, she shouted for the police and gave chase, but naturally those boys could run faster and they had the head start.

I was really so disturbed I just haven't the heart to go on with this account. I just long to get back to my lady! Shall I ever, I wonder? Do try to teach boys the world over that life is one grand opportunity and it is really too grand to use snatching other people's bags.—*Olive E. Jones.*

Jesus Wants Me to Share

I wish you might have peeped into the kindergarten room at the Italian Baptist Community House in Philadelphia, and seen the happy faces as one of the mothers shared her little daughter's birthday cake with the other children one morning. "This is a lovely thing for you to do, Mrs. Sarito!" I whispered. Her eyes blurred with tears as she said, "Oh, it isn't me that thought of it. I wish it was! But my little Amalia kept on saying, 'Jesus wants me to share,' every time she'd come home from kindergarten. And when I was fixing her cake she said, 'I'm going to share it, Mommy. I'm going to take it to the Jesus-school for everybody!' So that's how I brought it over, so my baby girl can share like she says Jesus wants."

It's a time for "sharing," isn't it, dear folks? A time for sharing even more than the material things of life. It's a time, *if ever there was one*, for sharing all that our Lord Jesus means in our individual lives.

Particularly do I plead for your prayers for our Mothers' Club, a splendid group of young women, Protestant and Catholic.

One of these mothers, sending two little ones to us, came saying, "Do you have a place for mothers, too? I'm just beginning to see all the things I need to know if I'm going to be a good mother. My little children who come here know more about God than I do—and I want to learn too!" Oh, what a challenge to "share" Jesus Christ!—*Marian Ellen Kimble.*

NOTE.—Miss Marian Ellen Kimble is one of our Special Interest Missionaries for this year. She is now a missionary at the Czechoslovakian Baptist Church in New York City. She may be addressed at 235 East 18th Street, New York, N. Y.

The Conference Table

(Continued from page 49)

Newspaper and radio almost hysterically call on woman power to do its part. Women in uniform and in overalls are constant reminders of an important task to be performed.

For over 70 years Baptist women have been enlisting for work even more important than national defense. There have been no uniforms, no bands, no enthusiasm augmented by large numbers united in a sudden crisis for swift action. Often their work has been discouraging, the task of a minority group. However, always they have gone forward, absolutely sure that in the spreading of the "good news," they were doing the one thing which can make this world a livable place.

Today they are feeling the importance and urgency of their task more than ever before. The whole world is realizing its interdependence and mutual responsibility. Thousands, perhaps millions, of American boys are for the first time in foreign lands. They are being shocked as they find how the millions of the Orient and Africa actually live. Many are for the first time realizing what Christian missions are all about. These laymen of the future have great potentialities for the future of an expanding Christian church. Nothing could be more tragic than that these men should come back to churches which have been allowed to languish because its women have allowed themselves to be drawn away from the important work of the church.

To keep on in such a day as this calls for courage and utter faith. The kind of faith expressed so well by Dr. William Paton just before his untimely death: "As we look at all these gigantic tasks, we

need to remember that God has set us in this particular historic moment, and that we are in the hands of His providence. What nations can do for good and evil, in modern conditions of organized power, is greater than in past ages. But we are not in a world of chance, we are in our Father's house, and we need to rise to the height of the historic moment in which we are set, not trusting only to our own cleverness and skill in devising, but far more to His love and guidance."

Instructions to Subscribers

SUBSCRIPTION PRICE

	United States	Canada	Foreign Countries
Single Copies	\$1.25	\$1.50	\$1.60
In Clubs (5 or more)	1.00	1.25	1.45

Remit by Money Order or Draft. Make all Checks, Postal or Express Orders payable simply to MISSIONS.

Bills, coins, stamps are sent at sender's risk. When you receive notice that your subscription has expired, renew it at once. If you have not already done so, use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

still \$250
for a fine single room with bath

\$3.50 to \$7.00 Double
1000 ROOMS - 1000 BATHS
Write for Maps and Booklet
George H. Newton - Manager

Prince George Hotel 14 East 28th St.
NEW YORK, N.Y.

A Lovely Gift for
PIANISTS
"Sacred Classics"

48 Page "SHEET MUSIC SIZE" BOOK of beautifully arranged Hymns, new and old. Book No. 1 — 15 hymns; "Ninety and Nine," "Alone," "Ivory Palace," etc. Book No. 2 (less difficult), "Old Rugged Cross," "Let the Lower Lights—," "Tell Me the Story," etc.

OUTSTANDING VALUES
Price, \$1.00 per Book

A. M. HENRY
4149 Thirty-fourth St.
San Diego 4, California

Write for circular

Summer Work Projects

(Continued from page 41)

and begin the first of June. Activity at each will vary according to the needs of the local community. Basically, however, there will be Vacation Church Schools, clubs, recreation programs, adult classes, manual labor and group development of the Christian fellowship idea.

Highly trained and consecrated leadership is being provided and every effort is being made to make these Summer Work Projects channels for constructive Christian service and positive personal growth. Any young person with at least one year of college experience is eligible to apply. Write to Miss Elsie P. Kappen, 152 Madison Avenue, New York 16, N. Y. for additional information. Each person is being asked to finance his own expenses. For those who would like the experience but have not the ability to pay, some scholarships will be provided. All can share through prayer and sacrificial giving in order that this vital Christian work be done. It is a great challenge to Northern Baptists. Needs in our home mission centers are tremendous. Young people consecrated to the task can be of great help by working together.

An important conference of area directors of evangelism, under the leadership of Secretary Walter E. Woodbury, and others interested in the total program of evangelism, will be held in Chicago, Ill., March 7 to 9. Several commissions are now at work studying various phases of evangelism so that out of that meeting there may come plans for a definite advance in evangelism throughout the territory of the Northern Baptist Convention.

BOOK REVIEWS

Any book reviewed in MISSIONS can be ordered through any branch of the American Baptist Publication Society or through Literature Department, 152 Madison Ave., New York 16, N. Y.

(Continued from page 36)

In the Steps of Moses, by LOUIS GOLDING, is an entertaining, informing, well written account of a journey made by a celebrated English novelist in the regions of Egypt and Arabia, associated with the Biblical story of Moses. Beginning in Egypt, then crossing the Red Sea, exploring Sinai and the desert, and finally ending his trek in Transjordan where, like Moses, the author looked across the Jordan River into the land that Moses was not destined to enter, the author has not only furnished a modern biography of the great Jewish leader of 30 centuries ago, but also a vivid travel narrative of life today in the Near East. (Jewish Publication Soc.; 556 pages; \$2.50.)

The Philosophy of the Christian World Mission, by EDMUND D. SOPER, of Garrett Biblical Institute, Evanston, Ill., is a rather comprehensive introduction to the Christian missionary enterprise and apologetic for it. The author feels that missions have come to the end of an era and are now entering another. The new era will demand a new interpretation of the missionary movement. The first section of the book, "The Biblical Background," establishes Christianity in its origins as a missionary religion. The second section traces the history of Christian missions. The third section, "Christianity as the World Religion," contends that our religion is unique and answers such specific questions as "why take the gospel to Animists, Hindus, Buddhists, Confucianists, Taoists, Shintoists, Moslems and Jews." The last section deals with "The Strategy of the World Mission."

The author contends that "foreign missions exist to make themselves unnecessary, and that, as soon as possible." Christianity is unique, but it also has continuity with other religions. This is a good book on the missionary enterprise. (Abingdon-Cokesbury; 314 pages; \$2.50.)



Choir Pulpit COWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1162 South 4th St., Greenville, Ill.


"CLERGY CLOTHING" — "CLERGY CASSOCKS"
"CLERGY CLOAKS"



HEADQUARTERS for CHOIR GOWNS
PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLAS • VESTMENTS
ALTAR APPPOINTMENTS
COMMUNION SERVICE
NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
421-23 ARCH ST. PHILADELPHIA, PA.

High School Course at Home Many Finish in 2 Years

Go as rapidly as your time and abilities permit. Course equivalent to resident school work — prepares you for entrance to college. Standard H. S. texts supplied — Diploma. Credit for H. S. subjects already completed. Single subjects if desired. High school education is very important for advancement in business and industry and socially. Don't be handicapped all your life. Be a High School graduate. Start your training now. Free Bulletin on request. No obligation.
American School, Dept. H-135, Grand at 58th St., Chicago



COWNS for PULPIT and CHOIR
BEST OF THEIR KIND
Workmanship Unsurpassed
Outfitters to over 2500
schools, colleges, churches
and seminaries.
Write for Catalog
Mc CARTHY & SIMON INC.
Established 1902
17 W. 36th St. New York 18, N.Y.

Gist of the Lesson
by R. A. TORREY
1944

Insist on the Original.
Forty-four Years' Supremacy. Never equalled. Condensed Thought. Digest and Text of Lesson. Full Exposition. Other features.

Flexible Binding
40c Postpaid

F. H. REVELL CO., 158 Fifth Ave., New York 10, N. Y.



Seventy Years in Japan, by WILLIAM WYND, is a saga of Northern Baptists achievement in missionary work in Japan. Written in readable and impressive style it names the missionaries who have served in Japan since 1875 to 1942, stating how long they served and commenting on their contribution to the progress of missions in this country. (American Baptist Foreign Mission Society; 284 pages; \$1.75.)

Adrift, by J. H. HUNTER, relates the story of a woman missionary who spent 20 days on a raft in the South Atlantic. It is a story of hardship, but of testimony for Christ. (Evangelical Publishers; 125 pages; \$1.00.)

The Alphabet of Christian Experience, by JOHN J. VANGORDER, presents a study in the wilderness experiences of the Children of Israel, with application to the Church of today. (Fundamental Truth Publishers; 160 pages; \$1.00.)

Spurgeon's Sermon Illustrations, compiled and edited by DAVID O. FULLER, is comprised of selected illustrations and short sayings from "Feathers for Arrows," "Barbed Arrows," and "Spurgeon's Gold." (Zondervan; 144 pages; \$1.00.)

Adventures with God, by JENNY E. DEMAYER, tells of the adventures of a Russian Christian woman in her campaigning for Christ. (Evangelical Publishers; 190 pages; \$1.50.)

Spurgeon's Sermon Notes, edited by DAVID O. FULLER, contains 193 sermon outlines from text in Genesis to Revelation. It is an exceptionally well done compilation. (Zondervan; 337 pages; \$1.95.)

Books Received

Tarbell's Teachers' Guide to the international Sunday school lessons for 1944, by MARTHA TARBELL. Revell, 416 pages, \$2.25.

The Earliest Gospel, by FREDERICK C. GRANT, Abingdon-Cokesbury, 270 pages, \$2.50.

Rebuilding Our World, by WILLARD L. SPERRY, Harper and Brothers, 157 pages, \$1.75.

The Varieties of New Testament Religion, by ERNEST F. SCOTT, Charles Scribner's Sons, 309 pages, \$2.75.

Render Unto Caesar, Our Heritage of Religious Thought from the four great American wars, Lewis Publishing Co., 223 pages, \$2.00.

Get Together Americans, by RACHEL DAVIS-DUBOIS, Harper and Brothers, 178 pages, \$1.75.

Five Minutes a Day, With Poets, Saints, and the Bible, for daily devotional reading, compiled by RON-

ERT E. SPEER, Westminster Press, 384 pages, \$1.00.

Choose Ye This Day, a Statement on Evangelism, by ELMER C. HOMRIGHAUSEN, Westminster Press, 152 pages, \$1.50.

Concerns of a World Church, by GEORGE WALKER BUCKNER, JR., Bethany Press, 128 pages, \$1.25.

Daily Life in Bible Lands, by ALBERT E. BAILEY, Charles Scribner's Sons, 360 pages, \$3.00.

ANNUITIES PROVIDE



1. 'An Income for you
2. Help for Christ's Cause

Write for:

**"ANNUITIES —
A WAY TO GIVE
AND TO RECEIVE"**

JESSE R. WILSON — Home Secretary

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
152 MADISON AVENUE — NEW YORK, N. Y.

WOMEN OVERSEAS

(Continued from page 51)

very glad to be back. The strain of these years has told on different people in various ways. Sympathy, understanding and hope for the future are needed in every place around the world today. These weeks of delay have given opportunity for fine spiritual lessons. I am sure that through such travel as ours one can get a more true point of view regarding such great movements as war, governments, religion and their relation to each other and their part in meeting the needs of the people of the world."

Included in this party were also Miss Louise Campbell and Dr. Grace Seagrave, who have arrived safely at their stations. Dr. Seagrave will be temporarily in India.

Denominational Directory

NOTE.—This abbreviated Denominational Directory is substituted for the complete directory which will be published in a later issue. Space limitations make it impossible to publish the complete directory more frequently.—ED.

Missions Magazine

152 Madison Avenue, New York, 16, N. Y.
Editor—William B. Lippard.

The Northern Baptist Convention

152 Madison Avenue, New York, 16, N. Y.
Corresponding Secretary—Rev. J. C. Hazen, Summit, N. J.
Treasurer—H. J. Manson, Brooklyn, N. Y.

American Baptist Foreign Mission Society

152 Madison Avenue, New York, 16, N. Y.
Home Secretary—Rev. Jesse R. Wilson.
Treasurer—Forrest Smith.

The American Baptist Home Mission Society

212 Fifth Avenue, New York, 10, N. Y.
Executive Secretary—Rev. George Pitt Beers.
Treasurer—S. E. Hening.

Woman's American Baptist Foreign Mission Society

152 Madison Avenue, New York, 16, N. Y.
Home Base Secretary—Miss Irene A. Jones.
Treasurer—Miss Annie E. Root.

Woman's American Baptist Home Mission Society

152 Madison Avenue, New York, 16, N. Y.
Executive Secretary—Miss Alice W. S. Brimson.
Treasurer—Mrs. J. Willard McCrossen.

American Baptist Publication Society

1701 Chestnut Street, Philadelphia, 3, Pa.
Executive Secretary—Rev. Luther Wesley Smith.
Treasurer—Elvin L. Ruth.
Branches: Chicago, 72 E. Randolph St.; Los Angeles, 354 S. Spring St.; Kansas City, 1107 McGee St.; Seattle, Wash., 510 Ranke Bldg.; Toronto, 223 Church St.

American Baptist Historical Society

Chester, Pa.
Librarian—Charles E. Batten.
Treasurer—G. O. Phillips.

Board of Education

152 Madison Avenue, New York, 16, N. Y.
Executive Secretary—Rev. Luther Wesley Smith.
Secretary of Missionary Education—Miss Dorothy A. Stevens.

The Ministers and Missionaries Benefit Board

152 Madison Avenue, New York, 16, N. Y.
Executive Director—Rev. M. Forest Ashbrook.
Treasurer—J. Herbert Case.

National Council of Northern Baptist Men

152 Madison Avenue, New York, 16, N. Y.
Secretary—W. G. Boyle.

National Committee on Woman's Work

152 Madison Avenue, New York, 16, N. Y.
Chairman—Mrs. E. W. Parsons; Secretary—Miss Alice W. S. Brimson.

Baptist Youth Fellowship

152 Madison Avenue, New York, 16, N. Y.
Missionary Education Secretary—Miss Elsie F. Kappen.
Youth Secretary—Rev. Oliver deWolf Cummings.

Council on Finance and Promotion

152 Madison Avenue, New York, 16, N. Y.
General Director of Promotion—Rev. Earl F. Adams.
Assistant Treasurer—H. R. Vowler.

LITERATURE AND VISUALIZATION BUREAU, 152 Madison Avenue, New York, 16, N. Y.

Stereopticon Lectures may also be had from State and City Secretaries. Free literature from every State Secretary.

Caught by the Camera "IT MAKES TEACHING SO EASY"

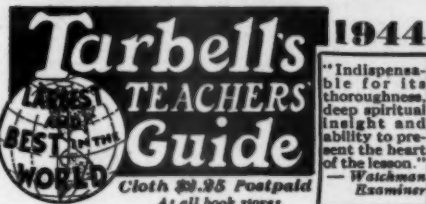
Illustrations in this Issue

AMERICAN INDIAN: Scenes at Rainy Mountain 50th anniversary, 37-39; Deacons at Saddle Mountain, 53; Florence Means and Indians at Saddle Mountain, 52.

EUROPE: Soldiers marching, 16; Nazi prison camp, 17.

INDIA: Starvation in Bengal, 10.

MISCELLANEOUS: Baptist interracial youth fellowship, 57; Lenox Park Vacation school, 58; "God Is Love" in six languages, 60; Four Freedoms, 8; Vision of Isaiah, 8.



Strongly bound for a year's usage
F. H. Revell Co., 158 Fifth Ave., New York 10

PERSONALITIES: Robert Goombi, 37; Florence Means and Indians, 52.

SOUTH AMERICA: Christ of the Andes statue, 18; Caracas Art Gallery, 19; Street in Rio de Janeiro, 22.

UNITED STATES: Scenes in camps for prisoners of war, 12-13.

THE LAST WORD

This issue surely proves that MIS- SIONS is truly international in character. Within its 64 pages, five of the world's six continents have been included. Moreover, from cover to cover, you have not found in it one dull or uninteresting page.

Some friend or relative would make a similarly favorable appraisal if a subscription were provided. Have you ever thought of a Gift Subscription? On page 6 you will find a coupon for that purpose.

Graded Lessons

Judson Keystone New Graded Course for Junior High

Second Part of First Year
(Course VII) Now Ready
for Use Beginning January

"New Testament Portraits of Jesus" is the title of the second part in the first year of this new Judson Keystone Graded Course for Junior High (Intermediate) classes which was introduced in October 1943, with Part One, "Jesus the Victor."

Prepared under the supervision of the Council of Christian Education, this course is entirely evangelistic in spirit and purpose, and biblical in the largest and best sense of the word.

The Teacher's Book offers special guidance in leading boys and girls to a decision for Christ, as well as suggestions for projects and weekday activities. **40 cents**

The Pupil's Book presents the weekly lesson in very understandable language, and has a section of beautiful reproductions of religious masterpieces bound in the center. **25 cents**

Part Three of Course VII
"Living as Christians"

Will Be Ready for Use Beginning in April

—and subsequent new parts to complete three years of study will be issued successively each quarter.

Examination Copies
on request

HELP

for Teachers of Pupils in the "Difficult" Age Group

SO much depends on really reaching the Junior High (Intermediate) pupils of 12 to 14 years of age! With all their restiveness, they are most susceptible to Christian conviction. And so quickly do they spring into manhood and womanhood, it is urgent that we give them the best teaching of which we are capable. The new world we are dreaming of is in our Junior High departments NOW!

Your Publication Society
Has the Help for You

Uniform Lessons

The Improved, Enlarged Intermediate-Senior Class An American Baptist International Uniform Lesson Quarterly for Pupils

NOW READY FOR JANUARY

For Junior High classes in church schools which prefer to use the Uniform Sunday School Lesson, this newly improved quarterly is the best help for the pupils. Teachers will want a copy for themselves, to be used along with the Bible and the Intermediate lesson treatment in Baptist Leader.

NOTE THESE IMPORTANT FEATURES:

"Lesson Laboratory" is a regular weekly page of things to do, problems to work, questions to answer to keep the pupils interested—and growing.

Two-Page Tests for use at beginning and end of quarter will measure the progress of the class.

Full-Page Pictures from present-day life make Bible truths live.

Dr. Talmage C. Johnson, Baptist minister and youth leader, writes this course. He has a clear, simple style and vigorous, appealing ideas.

Clear, Readable Type makes the pages more attractive to young readers.

Sixty-four Pages of excellent material.

Only 12 cents a copy

In quantities mailed to one address
Single Subscription, 35 cents a year

THE AMERICAN BAPTIST PUBLICATION SOCIETY
CHICAGO PHILADELPHIA LOS ANGELES

Write to the
Nearest House



EVERY BRANCH BEARING FRUIT

The Church must count on every individual member if it is to make its voice heard and its life-giving message felt in the critical days ahead. It cannot safely rest on the support of the faithful minority. The best means of securing this result is through a totally enlisted membership.

THE Department of Stewardship has provided an unusually helpful and timely supply of materials for the use of local churches in conducting a thorough Every Member Enlistment. A packet of samples is being sent from your state headquarters to each pastor. These include:

EVERY BRANCH BEARING FRUIT, a revised manual of Every Member Enlistment methods.

SYMBOL OF BAPTIST UNITY, a folder describing the scope of denominational work, with detailed analysis of the Unified Budget.

THE LAYMAN CONFRONTS STEWARDSHIP, a folder suggesting specific tasks for laymen in support of the church.

YOUTH ENLISTMENT FOR GIVING, a plan of action for young people in enlisting their own members.

FINANCIAL ENLISTMENT IN THE TOWN AND COUNTRY CHURCH, a pamphlet of specific methods of enlistment for those whose churches are in the town and country group.

Also leaflets of instruction for recruiting, pastor's duties, record forms, pledge cards, and tithers' enrollment cards.

Get your supply from your state convention office

NORTHERN BAPTIST CONVENTION
